

SPIRITUAL TELEGRAPH

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NEW YORK, SATURDAY, NOVEMBER 1, 1856.

WHOLE NO. 235.

Current Items.

SERIOUS ACCIDENT TO JUDGE M'LEAN.—Judge M'Lean is suffering much from the injuries sustained by the upsetting of the omnibus on Monday afternoon near the toll-gate at Clifton. His right ear was almost cut in two, and he was severely bruised about the head and neck. It was probable that the accident will detain him from his official duties for a week or ten days. Mr. Robert Buchanan, who was inside the vehicle, also received a cut on the head, as did Madame Montignier, a French teacher. With these exceptions, no further damage was done. The accident occurred through the driver of the omnibus attempting to pass a wagon at the toll-gate, when one of the wheels striking against the post, the driver was thrown from the box upon the pole with the left rein in his hand, whereupon the horses becoming frightened, started off. Mr. Charles Buchanan, to prevent a more serious catastrophe, seized the rein, and turning them round, upset the omnibus. Strange to say, the driver escaped uninjured.—*Cincinnati Commercial.*

BISHOP H. U. ONDERDONK'S SENTENCE REMITTED.—Yesterday, we learn, the Episcopal Convention sitting in this city, by a very decided majority, remitted the sentence upon Bishop Onderdonk, of this State, which suspended him from all clerical functions. This sentence was imposed twelve years ago, about the time his brother, Bishop Onderdonk of New York, was also suspended. The members of the Church and the public also are doubtless familiar with the history of these cases, and the feeling that the action of the Convention produced in the Church. The remission of his sentence will restore him to his ministerial functions, but, we presume, not to his Bishopric, which is now filled by Bishop Potter. On Sunday morning next Bishop Onderdonk will preach a sermon in the Church of the Ascension.—*Philadelphia Ledger.*

MORALITY OF THE THEATER.—The London *Times*, in conjunction with the *Spectator*, has commenced a crusade on behalf of morality. These journals have just discovered the vicious nature of certain performances, and have resolved, it seems, to write them down. The *Times* assures the public that "English dramatists of the present day are nothing better than sycophantic copyists of French filth"—"night-men for the Parisian cesspools."

SNOW IN NEW HAMPSHIRE.—The White Mountain *Banner* says: "The first snow of the season fell at the White Mountains on Monday evening last. Mount Lafayette, of the Franconia range of mountains, is also covered with the white mantle of Winter. The snow has not held off so long at the mountains for quite a number of years."

THE PAPACY AT JERUSALEM.—Some of the foreign papers state that the report is assuming more consistency relative to the translation of the seat of the Papacy from Rome to Jerusalem. It is now declared that this question has been most seriously examined; even so far back as the time when the Bishops met to determine on the immaculate conception of the Virgin, a large number of the members, and Pius IX himself, were favorable to the project.

LINING FOR WAR VESSELS.—Lieut. Walton, of the British Navy, has prepared a mixture of sawdust and caoutchouc, under the name of kampluticon, as a lining for the interior of war vessels. The inventor claims that, from its elasticity, it will immediately collapse when penetrated by a ball, and thus prevent the entrance of water. It also deadens concussion, and by its buoyancy will keep a vessel afloat though it should be riddled with shot.

WESLEYANS IN GREAT BRITAIN.—From statistics which were presented to the Conference of the Wesleyan Methodists, recently assembled at Bristol, England, it appears that the total number of members in the connection in Great Britain is 263,835—an increase of 2,977 over last year.

PERSONAL AND SPECIAL NOTICES.

S. B. Brittan on his way West.

BEFORE this number of the TELEGRAPH reaches our country subscribers, the Editor will have left the city to fulfill his numerous engagements in New York, Michigan, Indiana, Illinois and Wisconsin. For the ensuing three weeks his appointments are as follows:

Rondout,	New York,	Thursday and Friday,	October 16th and 17th.
Troy,	"	Sunday,	" 19th.
Utica,	"	Monday and Tuesday,	" 20th and 21st.
Gransville,	"	Wednesday,	" 22d.
Auburn,	"	Thursday,	" 23d.
Leroy,	"	Friday,	" 24th.
Fredonia,	"	Monday, Tuesday, Wednesday, Thursday, and Friday,	" 27th, 28th, 29th, 30th, and 31st.
Ypsilanti,	Michigan,	Monday and Tuesday,	November 3d and 4th.
Battle Creek,	"	Wednesday and Thursday,	" 5th and 6th.
Kalamazoo,	"	Friday,	" 7th.
Elkhart,	Indiana,	Saturday and Sunday,	" 8th and 9th.

The friends in the places named above are requested to make their arrangements according to this Programme. It will be perceived that the appointments follow in such rapid succession that the Lecturer will not be able to remain over in any place to fill his engagement on a subsequent night. It was found necessary thus to fix the time of our visit to each place to avoid any misunderstanding, and in order that persons who reside in the towns adjacent to those we are to visit might have an opportunity to meet us at the several points along the line of our travels.

After completing our engagement at Elkhart we shall proceed immediately, and by the most direct route, to Fon du Lac, deferring our course of lectures at Chicago until we have visited several places in Wisconsin. Timely notice of our subsequent appointments at the West will appear in the TELEGRAPH. If the friends in other places along our route desire us to visit them, we may be able to do so as we return. All correspondents, having this object in view, should address S. B. Brittan, care of Hon. N. P. Tallmadge, Fon du Lac, Wis., until the 15th of November.

We may just mention that, wherever we go, we shall of course be pleased to receive subscriptions to this paper, and orders for Spiritual Books.

New Music.

WE have received five new pieces of music—ballads, polkas, etc.,—from the publisher, Horace Waters, 333 Broadway, but have as yet only had time to examine one of them—"Tom Tty," a song sung by little Cordelia Howard in the play of "Dred," dramatized from Mrs. H. B. Stowe's recent popular novel of that title. It is a pretty song in itself considered, and that fact, together with the associations connected with it, will probably give it a wide popularity. Price 25 cents. Further notices next week.

T. L. Harris at Dodworth's.

T. L. HARRIS will lecture, as usual, at Dodworth's Academy Hall, next Sunday, morning and evening, and for several succeeding Sundays. CONFERENCES are holden in the same hall every Sunday afternoon at 3 o'clock.

Mr. and Mrs. Clark's Removal.

MR. AND MRS. URIAH CLARK have lately removed from Williamsburgh to Auburn, N. Y., where they propose to establish a spiritual Healing Institute at their residence on North-st., fifth door above Seminary-st.

To Vocalists.

LADIES and gentlemen attending the Lectures at Dodworth's Academy are earnestly requested to join the choir, which is formed of volunteers, and needs all the assistance of those who are desirous of aiding the cause. Any persons, male or female, requiring instruction in singing, shall receive it gratuitously from the lady who has charge of the choir, in return for their assistance. Apply to Miss Emma Hardinge, 553 Broadway.

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TO SPIRITUALISTS GENERALLY.

THE Spiritualists of Cincinnati, having effected a permanent organization, have procured for their use a new, large and commodious room, known as National Hall, and they invite the especial attention of speaking mediums and other lecturers on the Spiritual Philosophy and kindred subjects, to the above-mentioned fact. Those wishing further information on the subject will please call on or address 233-1f J. D. TALLMADGE, Cor. Sec., 150 Vine-street, Cincinnati, O.

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SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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NEW YORK, SATURDAY, NOVEMBER 1, 1856.

WHOLE NO. 235.

The Principles of Nature.

INTERESTING EXPERIENCE.

LAPORTE COUNTY, INDIANA, October 1, 1856.

MESSRS. EDITORS:

I have concluded to send you for publication (if you deem it worthy a place in your paper) a statement of my experience in a "spiritual way."

Some four or five years ago, the family of a much-respected friend (who was absent in California) had the "raps" about their house. I called once to witness the phenomenon, but feeling that, owing to my unbelief, I was quite unwelcome, I never went again, and of course continued in my formerly established opinion that they were produced by some of the well-understood natural forces, but in a mode to escape detection probably, even by those who caused the rapping.

I remained in this frame of mind until late in the last year, having in the mean while devoted much time to the study of, and manipulation in, the various branches of natural science.

About the first of last December, I was induced one evening, on seeing my youngsters trying a project wherein they thought they saw a mysterious agency, after showing them they were self-deceived, to propose, through a feeling of derision, and to afford them some amusement, that we should form a Spirit circle.

We placed, on a heavy stand loaded with two drawers full of books, which stood upon a rough carpet overlying a layer of straw, three tumblers, and upon these a wide board. Some three or four children joined hands with me on the board, and my eldest boy, a lad of fifteen, played, at my request, the "Devil's Dream" upon the violin, when, with mock gravity, I called upon Absalom "to spare us the services of his invaluable old ass, to let him leave his heavenly stable, and aid us, his worthy coadjutors, to turn the board around."

Away went the board! If we were not surprised, that word should be dropped from the vocabulary? We took the tumblers off, laying the board flat on the table, but the board still went. We then threw the board on the floor, and away went the table.

We experimented with table-moving until it would run, carrying four hundred pounds, the tips of our fingers only being in contact with it. The table would also rise from the floor, upon our suddenly elevating our hands from it."

We have placed a heavy man upon it on a chair, and have seen the most athletic men in the county, one at a time, utterly fail to stop it. Indeed, frequently their seizing it could not even be noticed by any retardation in the motion of the table. I have known a man weighing two hundred pounds, stout, active and determined, who was trying to hold the table, thrown away from it as you would brush a fly from your hand.

Upon one occasion, the table stopped running, and loud, distinct raps were heard in the middle of it. "Halloa!" says I, "old Satan, is that you? if it is, give us three raps." Three raps immediately followed. "Old fellow," I again said, "have you shaved this week?" Three raps again. I then said, "Old fellow,

it is a shame for a couple of old covies like you and me to be talking such nonsense before the children; and if you think so, too, give the table a good pop and run off with it." This was immediately done. The next time the rapping began, my boy of nine years old said, "Mr. Devil, is that you?" Three raps. "Old fellow, were you milked this morning with the rest of the cows?" Three raps followed, and with a hearty laugh we all left the table.

At the suggestion of a pious friend, I corrected the name of my old ass from that of Absalom's to that of Balaam's. Well, I will yet say that he was one of the truest, truest pulling old fellows that ever had a harness on. I hitched him up upon all occasions, all places, and in all kinds of company, not only in our county and State, but very frequently on a tour I made last winter to the East; and despite the jeers and jibes, and my own skepticism as to the source of the power, away would go the table to which he was attached.

After all, was I a believer in spiritual agency? Not at all, and so far from it that if the whole human family had testified to their witnessing phenomena necessarily produced by the agency of Spirits, I would not have believed them.

A neighbor (Capt. Joseph Davis) had last fall paid a visit to Koon's Hall, in Ohio, and after arriving at home, asked me what I thought of the wonderful manifestations which he said he had witnessed there? I answered him with candor that I believed he had been imposed upon, and was going crazy.

As directed, as he said by a Spirit at Koon's Hall, he built a Spirit Hall, which I immediately dubbed "the Octagon Theater."

I went to his hall on Christmas day, and proposed harnessing up my old ass to his Spirit table, proposing to have the table tumbled out of doors by him. He declined my proposition, but at his request I went into his dwelling, and fixing a board on tumblers, he called four of his friends to lay their hands upon it, when, after an invocation made in a tone of mock solemnity, my old ass as usual started around with the board. Here (at Davis') I became acquainted with Mr. Poston, a Spiritualist and medium, who said he had the pleasure of making Mr. Partridge's acquaintance at Koon's.

Mr. P. had moved from Ohio. His daughter, a young woman, was a good rapping medium. The Spirits had promised Mr. P. to give his circle such manifestations as were witnessed at Koon's. So he rented Davis' farm and was going to try it.

Prior to the board starting at Davis' (remember, my hands were not in contact with it) I remarked privately to Poston and Davis, that the board would girate against the sun. In our experiments I thought I had discovered this law, that the table would invariably turn to the right or left, in accordance with the mode in which we made contact with our little fingers. My prediction to them was verified, but after a little the board started backward, when Mr. P. said to me, "You see, sir, your fixed rule don't work here. There is a superior presence here which controls it."

Mr. Poston had hardly said this, when one of the men who

had his hands on the board, exclaimed: "I turned the board the other way by main strength; you see I am stronger than your old Jack."

Naturally enough, I supposed Mr. P. was a knave—predisposed as I was to think so from my prejudice against Spiritualism, as I found him putting up a pretension to which he had no claim. The dislike of Davis, Poston & Co. was so great toward me (and not without cause), that I was so unwelcome as not to gain admission to their hall, until one evening while the music was being played, and being outside, I called out, governed by sportive feelings, "Old King, don't you want me inside?" The music immediately ceased, and a pounding commenced on the table. The door was opened, and I was shown to a seat. As soon as the light was put out, I was struck on the head by the tambourine being thrown at me. Without moving my body, I turned my head aside, placing my hand in its place. So accurately was the tambourine thrown in the same direction, that I caught it in my hand some five or six times.

The next time I went to the hall, the request purporting to come from "Old King" was that I should take my seat in the medium circle. He then agreed to answer me by raps, such questions as I chose to ask in Natural Philosophy, upon which subject I knew those present were quite uninformed. His answers were more incorrect than could have been expected of the most ignorant person in the room. At another sitting, my wife was—by what was called the Spirit's direction—shifted around in the dark until she got into the seat where I was when I was struck with the tambourine, when she was hit on the head with it. After that I went again, taking a very stout and resolute Irish girl with me, who promised to get near Poston's daughter (the principal medium) and watch her narrowly. After blowing out the light, my Amazon having placed herself in a position to catch the cheat, what was said to be the Spirit rapped out that there should be no performance that night.

I had determined to light up the hall, and labored assiduously until I perfected my arrangement for that purpose, which, for the benefit of all investigators, I will give you.

A mixture of chlorate of potash and sulphur, well pulverized and mingled in the right proportions, will instantly ignite by the addition of a drop of sulphuric acid. I made a paper box like a small but long pill-box. In the bottom of it I placed a small glass tube, closed at its lower end, into which I put a few drops of sulphuric acid. I closed the open end of the tube by laying over it a piece of blotting paper; I then put into the box a piece of phosphorus about the size of a large bean, surrounding it with the chlorate of potash and sulphur mixture. Upon turning the box upside down, of course it would instantly ignite, with a very brilliant flash, and the light would be continued by the phosphorus.

As your paper goes into the hands of many who, doubtless, might be more curious than wise, it is well to warn them that the above is a most dangerous compound, and that by carelessly tampering with it they would be very apt to get a greater in-

sight into the condition of the Spirit-world than their good friends might wish. A blow upon this little infernal machine will cause a detonation of terrific effect, and the compound will explode spontaneously, occasionally with great violence. I repeat, let none but practical chemists use it.

And here I must pause in my narrative, and say that up to this time, though considered by them a skeptic or infidel, my orthodox friends, whose name I am pleased to say is legion, were much pleased at the determined stand I took against this modern delusion, and were quite confident (that is, many of them) that with my science and determined perseverance, I would expose it and do the family of man a great service. I had their hearty "God speed."

In addition to the facts mentioned above, connected with my experience is another, which to me had much significance. It was, that the table-moving and my glass electric machine seemed to be similarly affected by the weather. The table followed a fixed rule, being strictly governed in its movements by the mode of connecting our hands—as, if the right little finger was uppermost, it would go against the sun, but if the left was uppermost it would go with it.

At a glance you can see that my experience, briefly detailed above, must have had a tendency to confirm a mind schooled in materialistic philosophy, in the opinion that the most of what were called spiritual phenomena were delusions or deceptions, and that the balance was caused by some natural force which, though it had long eluded the grasp of science, might at last, like the lightning's flash, be brought within its folds.

The manifestations which began in the winter at Davis' Hall, had, by early spring, progressed so far as to result in pretty good beating upon a bass drum, thumping upon the table, etc. Nothing, however, had been heard in the Hall by me but what I supposed could have been done by skillful persons; even in the dark—the performance, except slight raps, all taking place in total darkness. I told the mediums that I believed the whole was done by human means—they understood this to mean "will force," but such was not my meaning—I meant by human hands. They put their own construction upon my words, and this was the only shadow of deception about my movements.

Knowing that a brilliant light would astound all who unexpectedly witnessed it, I frequently "lit up" at home to accustom my young men and boys to it.

On the night of the illumination (I use the word in a double sense), I took from home my youngsters (two men and two boys) and let three friends who were there into the secret. I took my seat in the medium circle, my friends being seated in different places upon the back seat. After the performance had proceeded a short time, one of my friends—a staunch New School Presbyterian—asked that the Fisher's hornpipe might be played. This was complied with, and when "old King" was touching it off "*secundum artem*" upon the bass drum, which was fastened upon a frame above the table, after pioneering over and under the table with my hands, which my position in the nearest circle to the table enabled me to do with ease, I quietly placed my lightning bug, right side up with care, in the center of the table, and dropped back into my seat, by which time, without noise or smell, the house was as light as day. What a picture for the pencil of an artist! I venture to say a more graphic scene was seldom witnessed—those not in the secret to be thus suddenly brought into the glare of such a light as they had never dreamed of, and my *confrères* to witness the stick beating the drum as if handled from above, and no mortal nearer than about eight feet to it! After striking a few blows, in the light, the stick rose yet higher, and describing *leisurely* a curve, gently fell upon the shoulder of Miss Poston. We could have seen a single hair anywhere above the table, so bright was the light. I separately cross-examined seventeen of the beholders, and there was not even a shade of difference in their evidence.

At first Captain Davis thought the light was caused by the explosion of some phosphorus which he had; but seeing the remnants of my box, he demanded the name of the author; I immediately (I was sitting next to him) replied that I did it. Quite excited, he demanded my object, when I as readily replied, "Ask old King; he and I have a perfect understanding." The composure and calmness with which I made this reply, drew a hearty laugh from Mr. Poston, and re-established the Captain's good humor.

Now let me say that this skeptic that was, can by no process of reasoning account for his readiness in making a reply so com-

pletely to disarm all animosity, except by supposing that he was impressed spiritually.

The light was blown out, when "King" reported himself by his usual pounding on the table, and replied in the affirmative to the questions, that he knew all along what I was about; that he was anxious to give the world the test, and that as I was honest in my skepticism, he was determined to let me run such a course as to leave no room for a partial conversion, and he invited me to come as often as I could and always to take my seat near the table. I have been to the Hall frequently since, and am satisfied that Mr. Poston was honestly mistaken when he supposed my board was run backward by a "superior power!"

After the illumination, "King" very readily answered my questions in Natural Philosophy correctly, and furthermore told me that he purposely threw the tambourine into my hand, and broke up the sitting the night I placed a watch upon Miss Poston—all with a view to the test which he wished to give.

I was promised musical demonstrations when none should be present but my family, and well have the Spirits redeemed their word. We have several circles in our neighborhood wherein are received almost every kind of demonstrations, including (to me the most interesting of all) vocal communications—the Spirits speaking plainly in *propria persona*. My youngest child generally sees the Spirits, describes them, and they vouch for the correctness of his description. What we have witnessed in our house in the last few months would fill volumes. Every member of this family is as well convinced of the daily presence of our Spirit friends, as they are of their own existence. I forgot to add that we have read everything we could lay our hands on against Spiritualism, and father and mother would blush for even their youngest child, if he could not in five minutes cite facts under his own observation, which would utterly demolish and refute their puerile explanations of these phenomena.

Not an immoral thought—naught indeed but love, charity and wisdom—has ever been indicated by our heavenly visitants. I know they have brought "glad tidings of great joy" to us—they have made us happier, and I verily believe that we must be hardened indeed if they do not make us better.

The best demonstrations (and I hardly dare hope for better) are found in Mr. Poston's circle at home. Indeed it appears that we must wait long before the mind of the public is so enlightened as to enable the Spirits to give their higher grades of development to a public sitting.

CH. W. CATHCART.

P. S.—With many I have lost my standing as a philosopher, but with all I have won the reputation of a first-rate lamplighter. I had sooner have the reputation of an humble lamplighter in the discovery of Truth, than that of a philosopher groping in darkness.

C. W. C.

STRICTURES OF DR HARE,

ON A COMMUNICATION BY "F." IN THE SPIRITUAL TELEGRAPH FOR SEPTEMBER 27TH.

It is remarkable that in the TELEGRAPH for the 27th of September, "F." should endorse the opinions of "J. S." just at the time when I hoped to have shown* the incapacity of that critic; not by an *ipse dixit* in imitation of "F.," but by facts and arguments.

It is remarkable also that by another *ipse dixit*, I, in common with all others who differ with "F." and "J. S.," should be convicted of "a superficialism unworthy of any mind which makes just pretensions to philosophical acumen."

Unluckily I am in the predicament thus described, so far as a dissent from the opinions of "F." can subject me to the intellectual disparagement thus enunciated.

It is melancholy to think that well-meaning men should differ so much as do "F." and myself. To me it seems only necessary to state the opinions of this highly estimable brother in Spiritualism in order to involve them in a *reductio ad absurdum*.

Agreeably to this worthy brother, we have a great spiritual sun to perform the high office of the Deity. How many of the readers of the TELEGRAPH are prepared to understand this conception of God, and if understood, to admit it to be rational?

In the next place, we have a "thought" identified, as to its properties, with a ray of light; yet without an attempt to justify this dogmatic assumption of similitude between two distinct, and, according to my *ipse dixit*, extremely different entities, the author proceeds to reason as respects thought, from the properties of light; to speak as a matter of course, of the refraction or reflection

of the radiant thoughts of the imaginary solar body which he has deified.

It is assumed that a God, omnipotent according to the premises, can not send a thought as it emanates from his own mind to any people without having it susceptible, not only of being inverted in its course, but of actually "reflecting images directly contrary to the original divine intent."

Does not this language represent God as so imbecile as to be unable to issue instructions without having them liable to be so changed, before reaching their destination, as to convey a meaning the opposite of that intended?

However merciful, benevolent, just and wise, may have been the mandates of Jehovah, on reaching the atmosphere of his "chosen people," through their cupidity, vindictiveness, malevolence, folly or injustice, those divine mandates became covetous, vindictive, malevolent, foolish or unjust, so as to have appeared to Moses to authorize the butchery of the Midianites (excepting virgins reserved for systematic violation under the name of marriage), the assassination of three thousand of his own people in one day, and to have authorized Samuel to direct the massacre of the whole tribe of Amalec, even to sucking babes, for a wrong done three hundred years before. Moreover, the murder of a helpless, captive king in cold blood, was indispensable to satiate the revenge excited by the perverting influence of the Judaic atmosphere, upon the behests of a merciful Deity!

Is it owing to the superficialism of my understanding that I can not agree with "F." in conceiving such an inversion of the purposes of a good Creator, by the immoral atmosphere of any of his creatures, which atmosphere must have originated through his own volition, no less than those creatures who are alleged to have been involved therein?

Among the more incredible instances of interference ascribed to God, is that of the arrestation of the diurnal motion of this planet, so as to make the sun apparently stand still in order that Joshua might have more time to slaughter the vanquished and flying Canaanites. But according to "F." we are to assume that consistently with paternal benevolence ascribed to the Deity by the heathen Seneca, and other moralists excepting Bible idolaters, God must have intended to quicken the diurnal motion so as to abbreviate the duration of daylight; but his will, on entering the atmosphere of his "chosen people," was reversed so as to actuate the planet oppositely to his kind intentions, consequently promoting, instead of arresting, the slaughter., *Credat Judeas Appella.*

It may be inferred that the 109th Psalm is the result of the following process, which we owe to the view which "F." has taken of Scripture, so deep as to cause mine to be denounced by him as comparatively superficial. "The 'Word of God,' in pervading so gross and dark an intellectual and moral atmosphere as that of the ancient Jews, sometimes reflected images which would have seemed directly contrary to the original divine intent." It is to be presumed that it is to this process of perversion that "F." would ascribe the sentiments expressed in the following language of the 109th Psalm:

"Set thou a wicked man over him; and let Satan stand at his right hand.

"When he shall be judged, let him be condemned; and let his prayers become sin.

"Let his days be few; and let another take his office.

"Let his children be fatherless, and his wife a widow.

"Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.

"Let the extortioner catch all that he hath; and let the stranger spoil his labor.

"Let there be none to extend mercy unto him; neither let there be any to favor his fatherless children.

"Let his posterity be cut off; and in the generation following let their name be blotted out.

"Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out.

"Let them be before the Lord continually, that he may cut off the memory of them from the earth.

"Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

"As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.

"As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

"Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

"Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul."

According to "F.," the images thus opportunely presented to

* See SPIRITUAL TELEGRAPH for the 27th of October.

superficial minds in their most forbidding aspects, "to those who search into their interiors, are instinct with that same unchanged light and life which directly issued from the sun of Divine Wisdom, and their external capacities are ultimated forms and representations of those divine truths which this light involves."

Should "F." be enabled to verify as respects the Psalm above quoted, his allegations here cited, I shall consider his "philosophical acumen" as entitled to all the superiority which he claims. He must see vastly farther than I can, if a language should be discovered by him to be the offspring of God-like good will, when this language, to my mind, seems to be engendered by fiend-like malevolence!

The advocates of Scripture, while ascribing omnipotence to God, seem entirely oblivious of this attribute. Thus agreeably to "F.," the power of God to convey his meaning is subordinate to the atmosphere of the people to whom he would speak; although by the premises, that atmosphere must originate through his will, and by a fiat may be at any moment meliorated or replaced by effluvia of an opposite nature.

THE DEVELOPMENT THEORY.

MR. TIFFANY, in one of his lectures in Boston, in descending upon some of the mischiefs that had attended the progress of Spiritualism, made the remark, that "Spiritualism had been *atheistic*," and that this circumstance had retarded its progress very much. By this I understood him to mean, not that Spiritualism was intrinsically and of necessity atheistic, but that it had been perverted to this purpose by some of its professors and friends. And in this remark I heartily concur with him; and it is quite time, I conceive, that an effort was made to strip it entirely of this meretricious and unseemly dress, and present it in its own pure and lovely garb, as the handmaid and advocate of every virtue, and the firm and consistent believer in a spiritual God, invested with infinite power, infinite wisdom and infinite benevolence.

The doctrine of *Development*, as applied to the physical universe in the sense in which it has been maintained and explained by some of its spiritual advocates, has done much to produce this atheistic belief. Their doctrine, as I understand it, is, that matter, by its own innate energy has, in successive periods of the world, produced all the changes that have taken place in the realms both of physical and intellectual nature. That beginning with matter in its crudest and most unorganized form, this process has gone on continually refining and purifying it, until in its last and most perfect state, it ultimated in man, with all his physical, moral and intellectual powers. That the mineral, the vegetable and animal kingdoms, are but successive grades in this progress of development, and that man is its crowning work on this earth. I know well that the persons who have advanced these views, and who have also professed a belief in Spiritualism, have not avowedly disclaimed a belief in the existence of God. But the manner in which they have presented their theory, leads inevitably to the conclusion that there is no God separate from the physical universe, but that matter is capable in itself of producing all these changes, and assuming all those forms through which it passes up to its latest manifestation.

The Development theory may be made a perfectly rational one, and may have been the mode in which the Great Author of Nature himself has proceeded in the successive stages of advancement in the physical universe. But these writers have left him entirely out of sight in explaining their views, and have invested matter with the power in and of itself of producing all these changes. They do not mention God at all as being concerned in these operations, but seem to think that matter alone is concerned in them. The difference between their views and mine upon this subject may be thus stated: They would and do maintain, that matter is endued with the energy and capacity of continually unfolding itself into the different forms into which it passes, while I maintain that God himself, *acting upon matter*, has been continually employed in producing these changes *at the time they take place*; that he is the Great Architect, Chemist, Geologist and Astronomer, who, taking matter with all its existing properties and capacities, which he in the first instance created, has molded and fashioned it into all those new forms, and given to it all those powers and motions which have been imparted to it, *at the time that they take place*; and that it would be just as absurd to suppose that matter, of itself, could construct a steamboat without the mechanical aid of man—or that it could transform itself into bread without human agency,

as to suppose that the mineral, the vegetable and the animal forms existing could be produced without the *immediate* agency of God, or of some Being of the requisite intelligence and power—or that the planetary could have been created and its motions originated and carried on without the exercise of his wisdom and power. And while the Development theory may be a perfectly rational one, and the true theory, when applied to the construction of the universe of matter and its progress, when the agency of God is supposed to be *immediately* employed for the purpose, it becomes a perfectly absurd and false one, when his agency is excluded and ignored. It then ascribes intelligence, design, contrivance, adaptation, skill and plan to matter—qualities of which it is known to be perfectly destitute. And in this way it endeavors to account for effects without the intervention of any adequate cause to produce them.

And to this Development theory, thus erroneously and deceptively expounded, may, among other causes, be attributed the slow progress which Spiritualism has made among a portion of the intelligent, religious and reflecting part of the community. Identifying Spiritualism with atheism, it has disgusted, and failed to recommend itself to their acceptance. And while the evidence upon which it rests is impregnable, and the facts it furnishes indisputable, some of its doctrines as laid down by some of its professed friends and believers, and among others their atheistic views, have repelled a large portion of those who, otherwise, would have investigated its claims, and become its converts, had it been presented in connection with a rational theology that would have recommended itself to their judgment.

Let, then, the dross be separated from the pure gold; and the atheistic doctrines, whether coming from Spirits or from men on earth, be forever banished from it. And thus reformed and purified, Spiritualism will go on "conquering and to conquer," until every knee shall be made to bow, and every tongue to confess that it is a true and heavenly dispensation, descending from God himself to bless and improve his rational offspring. And the universe shall be made to echo with the thanksgiving and praise both of men and of angels, that "the Lord God omnipotent reigneth."

WILLIAM S. ANDREWS.

Boston, October 20, 1856.

THOUGHTS DURING A NIGHT OF SORROW.

Who has not felt in the hour of trial and bereavement, a longing desire for association with the Spirit land—an impatient, eager glance, that would pierce, if but for a moment, the thin but impenetrable veil that separates us from the loved ones gone before?—to witness their occupations, to behold their triumph, to see if their eyes or thoughts are ever turned toward those who are still straining and struggling on, with weary step and often fainting hearts, through the wilderness they have left behind? In these reflections all will sympathize whose diviner feelings are not altogether absorbed in the grossness of material associations, and who have a proper estimate of their own nature and destiny. I know there are many, very many, unknown and unnoticed by the world, unsuited by its sympathies, untroubled by its jealousies and hatreds, whose deeper and holier affections have been blighted, and denied, for some unaccountable reason, a suitable response, but who can, nevertheless, find a solace, an excitement, a commingling of sympathy, in channels through which the heart may pour out in unrestrained freedom its pent-up affections, far more pure and elevating in their tendency than those which the world has denied or is fitted to bestow. For those bereaved and neglected ones, the following thoughts may possess some interest.

'Tis midnight. Agitating thoughts, occasioned by the trials and disappointments of the preceding day, cause a restless night; perhaps a link that bound us tenderly to earth has been lately severed; or some valued friend has lately deceived us; or doubts are entertained of our own fidelity and sincerity; our motives may have been misrepresented, or our weaknesses exaggerated, by those on whom the heart would delight to expend all its capacities of loving; or a thousand other causes of frequent occurrence, may render us feverish and sleepless. When suffering from one or more of these causes, I rose, and looked out on the solemn stillness of the midnight hour. 'Twas a beautiful night. All were asleep: even the sea—the majestic, the restless sea—so placid, so faint its murmur, that it seemed asleep also. 'Twas the reign of silence; not the silence of death, but the silence of a quiet peace and fulness of satisfaction. Universal nature seemed reposing, save the sorrow-stricken spirit that contemplated the scene, and the sky glittered with ten thousand dazzling orbs,

as if they were eyes celestial, gazing with a sympathizing yet hopeful interest on the sleeping world, now that the great whirlpool of human passion is a moment lulled, and were reflected with nearly equal splendor by the mirror-surface of the mighty ocean. It was silence, beauty, divine love, enthroned on the brow of night. I gazed a moment, in mute astonishment and admiration, at such a combination of attractions. It was but a moment: for what human heart could smother up the emotions that involuntarily gush forth in unrestrainable expression at such an hour! It is not sea, nor sky, nor earth, nor ocean, nor silent humanity, nor aught terrestrial, that can limit the soul's aspirations at such a season. Swifter than the light, it bounds upward as if on seraph wing, beyond the morn, and the blue sky, and the sparkling stars, and all material attractions, until, lost in the shadows of an unapproachable infinity, it returns in astonishment to look within itself, and finds subjects full of equal interest: emotions hidden in unknown depths of the soul unsuspected, and which no language can utter, and finds its fittest expression in an undefinable longing and sighing after an acquaintance with the unknown and invisible, while a voice, soft and soothing as an angel's whisper, breathes in loving accents on the spirit, and we imagine the atmosphere around us peopled with pure intelligences that wait and watch for holy converse, when the mind is calm and serene, when sorrow has chastened the affections, and lifted us above the usual grossness attendant on contact with the earth. And the hushed stillness of the night produces a solemnity fitted for association with the pure and loving ones of another and a better land. But why should this be imagination? When the soul, with all its mortal encumbrances, can mount upward in such limitless flights, why may not those who are divested of all material hindrances and restraints revisit the land of their infancy and pilgrimage with equal rapidity? Why may not those friends around whom the fresh green tendrils of young affection were entwined, and which death tore from our sight and heart ere the sorest struggles of life were begun, delight to watch over us amid all our conflicts, and, as guardian angels, hover with an especial interest over those that loved them in their earthly tabernacle? Is it not possible, or rather probable, that this covering of weak mortality is all that separates us from the spiritual world—that to lay it aside would be to introduce us to their visible presence? To be absent from the body (time and place being altogether overlooked,) is to be present with the Lord. And where is the extravagance of such a supposition? Oh! who would desire it were extravagance? How sweet at this hour to associate in such holy converse, to leave behind earth's cares, anxieties, and passions, and soar away with those messengers of love, and with a heart filled with the emotions such communings are fitted to inspire! How soothing, how natural, to pour out the warm gushings of affection to the lost and loved ones of other years; to cling to them with more than mortal warmth; to breathe out our sorrows, our aspirations, our regrets, our hopes, our desires; to unfold the heart in its secret workings, without fear or restraint, with all its weaknesses and follies, conscious of their fidelity, of their devotion to our interest, with greater confidence in their affection, and of their impartiality in judging of us, than ever we enjoyed while they were with us! And having enlarged ideas of their purity and power, we insensibly turn toward the seat they occupied; we recall the scenes we have witnessed along with them; the words of consolation and advice they uttered, the look of unexpressed and inexpressible agony when we had injured them. And when, silent and almost breathless, the past is revealed to us, with all the little kindnesses that have often dropped the healing balm of sympathy on our wounded spirit, we listen for some sound; but all remains still; yet we feel their presence, with all its ennobling influence, and we drink in the warm stream of unabated love, pure from its native heaven, no less real because it is silent and indescribable, nor less valuable because it is immortal!—Hogg's *Instructor*.

PLATO.—Several anecdotes of Plato are preserved, which reflect honor on his moral principles and character. Having raised his hand in anger to correct a servant, he kept his arm fixed in that posture for a considerable time. To a friend coming in, and inquiring the reason of his singular conduct, he replied: "I am punishing a passionate man!" At another time, he said to one of his slaves: "I would chastise you if I were not angry." When told that his enemies were circulating reports to his disadvantage, he remarked: "I will so live that no one will believe them." A friend, observing his studious habits, even in extreme old age, inquired how long he intended to be a scholar? "As long," said he, "as I have need to grow wiser and better."



"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, NOVEMBER 1, 1856.

TRUE SPIRITUALISM AND SORCERY.

If the choicest blessings of Divine Providence may in other instances be perverted to unholy purposes, then it would seem reasonable to believe in the possible and probable existence of a true and false, a good and evil, feature in the Spiritualism of past history, and of our own day. The sign of distinction between the two consists, generally speaking, in the *motives* from which spiritual intercourse is sought, and the *manner* in which it is prosecuted, as well as in the *results* which are obtained. The true and good spiritual intercourse either comes unsought to reverent and unselfish minds, or is the result of a sincere aspiration to know and obey the will of God, and to elevate, purify and spiritualize one's own personal character and that of his fellow beings. But any spiritual intercourse which is the result of efforts prompted by the love of selfish gain, glory, or even the gratification of a vain curiosity, may most assuredly be considered as involving, in some way, the elements of falsehood and evil; and whatever external plausibilities may gild the surface of such Spiritualism, it may appropriately be designated as "Sorcery." On this subject the lessons of the past are pregnant with practical wisdom.

According to universal tradition, as well as the assent of an expanded reason based on known principles, in the primitive ages of the world, and before the human mind had become corrupted by the multifarious subtleties and sophistries of sensualism and self-love, converse with angels and Spirits was enjoyed as a common and normal privilege of mankind. By its means all necessary instructions were obtained in respect to man's relations and duties to his fellow-beings and to God, and it was never perverted to any other purpose. In this way were primitively unfolded all the more important principles that lay at the foundation, and are inwoven in the structure, of all systems of uncorrupt religion.

But when mankind began to develop a selfish *proprium*, and seek out various inventions for its gratification, their interiors began gradually to close up, and spiritual intercourse was a privilege confined to a constantly decreasing number of persons the state of whose internal senses admitted of open converse with ultramundane beings. The sphere intermediate between earth and heaven also gradually became tenanted with sophisticated and degenerate Spirits from the earth, whose reflex mental action upon mortals as gradually deteriorated the quality of spiritual revelation, and corrupted the purity of that invisible influence by which the destinies of individuals and nations was in a great measure controlled. Divinely appointed and divinely prepared prophets, seers, and religious teachers still there were; but many of these, failing to resist the corrupting influences of earthly society, and of the degenerate spiritual spheres, became less scrupulous in the exercise of their spiritual gifts, and began gradually to use them for purposes of self-aggrandizement, and of procuring and maintaining an ascendancy over their fellow-beings. With a mingling of good and evil in their motives, but with a constant tendency to further degeneracy, the class of people who still possessed, to some extent, these spiritual gifts, and who had their central representatives in those who in the East were called the "Magi" or "wise ones," cultivated various psychological arts by which they acted upon men still in the body, and rendered constantly available to themselves the intelligence and powers of that portion of the spiritual world to which they were personally allied. Among the arts cultivated by them, there is reason to believe, was that of healing diseases by what has modernly been termed animal magnetism, and of producing somnolence by this means and by various other modes, such as anointing the body with soporific unguents, or causing the inhalation of fumes produced by the burning of various narcotic substances. The processes to which the pythias and sybils, and others who were the mediums of oracles, were subjected, afford examples of the application of this art. Particularly were those

who resorted to the temples of health for the cure of their diseases, subjected to some one or more of these processes, which threw them into a state of outer insensibility or apparent slumber, when they would often *dream* of the medical treatment adapted to their particular case. Those who are familiar with the results of similar psychological processes as these are pursued in modern times, will have little difficulty in believing our proposition that such persons in those ancient days were often brought by similar means into sensible conjunction with the spiritual world, and were thus enabled to give forth such super-sensuous revelations as the utterances of the oracles claimed to be.

The wonders which the magi (subsequently called magicians) were by these various means enabled to perform, impressed the common people with awe, and disposed them to regard their immediate agents as the accredited messengers of the gods; and the honor thus ascribed to them they were by no means disposed to decline receiving. Into their "*mysteries*" the world's people were very seldom initiated, and then under the most painful conditions, and by being conducted through a series of the most impressive and terrific ceremonies drawn mainly from their ideas of correspondences.

It was in the East particularly that this order took the name of the magi; but the magi, priests and physicians, were originally identical, or were at least intimately associated as branches of the same general order.

The wonders which the ancient magi thus wrought, they themselves attributed mostly to assistance from another world; and in after times when the order, from various local causes, and from the different directions which their investigations took, became disunited, the different parties, without denying the *reality* of the wonders or "*miracles*" performed by their antagonists, attributed them to the power of *evil Spirits*. It is said that Zoroaster, in several instances, entered the arena of public contest with the magicians who were opposed to his new doctrine, setting off his miracles or wonderful works against theirs. He did not deny the reality of their marvelous performances, but surpassed them: he affirmed that theirs were the works of the *devils*, the emanations of the evil deity, and this he endeavored to prove by transcending them with his own marvels performed in the name of Ormuzd, or the author of all good. In like manner even Moses entered the lists, before Pharaoh, with the magicians of Egypt, his object being to *transcend* the latter, and thus prove to the satisfaction of the Egyptian king, the superiority of the spiritual or *divine* assistance which was vouchsafed to him. It is not to be supposed for a moment that Moses would have so demeaned himself and his cause as to enter into such a disputation with these magicians, if he considered them as mere juggling impostors.

And here it may be remarked that the universal and mutual consent among these ancient thaumaturgists, to the reality of the wonders wrought by each other, even when they were personally and doctrinally at antagonism, goes far to prove that there was no trickery about their miracles; for supposing the latter to have been the case, they would have mutually exposed each other. There were certain secret sciences, however, which were more or less known to them all, and which they had a common interest in keeping from the multitude.

As tribes and nations became propagated all over the earth from the primitive nations, so the first spiritual and physical elements of magianism became also propagated. But these subsequently became developed in unequal degrees, and in somewhat different forms, in the different countries, according to particular local circumstances.

In no other countries was magic, or the theories and practices of the magi, developed to so high a degree of perfection as in India, Persia, and Egypt, though these occult sciences attained to some degree of perfection among ruder people, such as the Druids of Gaul and Britain. But after the death of Smerdis, the magian usurper, and the issue of the order for the general massacre of the magi which followed that event, a large number of the latter class fled and dispersed among different nations, carrying with them their peculiar arts which they practiced themselves and taught to others. Moreover, after the conquest of Egypt by the Romans, and the decline of the Egyptian priesthood and religion which ensued, many of their priests migrated to Rome and other countries, where, driven by necessity, they taught their mysteries for money. Thus these arts would often fall into the hands of those who would make a much more

exceptionable use of them than were made by their originators. These mysteries, existing in somewhat different forms and degrees of development in different localities, were transmitted fragmentarily from generation to generation down to the days of Constantine, when Christianity became the predominant religion of the Roman Empire.

Let it be borne in mind that from the first these mysteries included as one of their fundamental elements, a prescription of the conditions on which commerce might be obtained with the spiritual world. These conditions, as before intimated, probably consisted mainly in the production of a kind of transic state by the use of narcotic drugs, unguents, or fumigations, or in rare instances by magnetism; but they were also accompanied by various and sometimes horrible correspondential ceremonies, forms of invocation, and magical conjuration. All these proceedings were exceedingly offensive, and no doubt for the most part justly so, to the Christian Church, the dignitaries of which, when they wielded the secular power, were ever disposed to prohibit them under the severest penalties. When the Christian powers became predominant, therefore, the practitioners of these arts were compelled to retire into secesy, and would often hold their midnight assemblages, called *sabbaths*, in the depths of remote and sequestered forests. Thus were the arts of conjuration and magic, as existing throughout the middle and subsequent ages, preserved and developed into various forms according to circumstances or the genius of each particular age; and one prominent feature of this general system is that which has been more modernly termed *Witchcraft*, and by means of which the most horrible psychological and physical results were sometimes produced, if there is any truth in the best authenticated history.

And making due allowance for all possible fanaticism, deception and unfounded superstition, we will here venture to express the deliberately formed opinion that these magicians, conjurers, and "*witches*," often did hold commerce with low and disorderly spirits of the other world, and who were most nearly allied to themselves, and that they were by their aid enabled to perform many works as wonderful as they were bad. Facts resting upon the most indubitable testimony, and which go to sustain this conclusion, might be produced in almost any number, as occurring in the practices of these classes of wonder workers; and we hesitate not to say that a large portion of such facts can not be explained but by a partial or full admission of their ostensible claims. But it is not our object to enter into a detail of these facts at present.

We submit the foregoing without making any special application, preferring to leave to the good sense of every conscientious reader, any practical lessons derivable therefrom. We will only say in conclusion, dear, indulgent, spiritualistic readers, bearing in mind the definition given in the first paragraph of this article, let us have now as much of true Spiritualism, and as little of sorcery, as possible. It is the kind, and *only* the kind of Spiritualism here designated as *sorcery*, that is forbidden in those passages of Scripture which speak of dealings with "familiar Spirits; and if the Revelation of St. John assigns a not very desirable position to those who are designated as *sorcerers*, the present humble writer, with all his *kind feelings*, can not help it.

F.

MAN IN HIS RELATIONS TO INFINITY.

MAN stands in the center of an unbounded creation, and upon a mathematical line which divides a past and a future eternity. From the exalted position which he occupies, he is enabled to take a wide survey of the vast domain of existences and operations beneath, and to have enlarged foreshadowings of those above him; and he is endowed with an indefinite power of retrospection and prospection. His thoughts penetrate the depths of prior and inferior creations in search of primary causes, and aspire upward through the realms of ulterior and celestial existences in quest of the origin and destiny of all things; and while thus indefinitely expanding his contemplations, he finds everywhere scenes and objects which are related to his faculties, and which more or less involve his mental or spiritual well-being. He therefore feels that his habitation is the *whole universe*, and that the truths involved in the unlimited realm of being, are his legitimate inheritance, whether these have been developed in the past stages of creation's progress, or remain to be brought to light in the future cycles of celestial and endless unfoldings. In unlimited explorations of

these realms of truth, therefore, the free and well regulated mind finds its proper and most congenial employment.

Yet with all the interior aspirations for truth which in every age has characterized the unfettered soul, the circle of human knowledge is still comparatively limited. Man, it is true, has to a wonderful extent explored the world of sense, and has learned to subdue many of the more tractable forces of nature to his control; he has harnessed the winds, and the waters, and the vapors to his machines, and compelled the lightning to do his bidding; his powerful lenses have penetrated far into the abysses of space revealing worlds innumerable, while by an inversion of the same process almost equal wonders have been disclosed in a drop of water; but in relation to that more interior world of causes and principles to which all external forms owe their existence and controlling power, he has hitherto remained in a lamentable degree of darkness and uncertainty. Hence the exit from the world of sense which is prospective to all, seems to vast multitudes of people like a leap in the dark, and death is regarded by them as the most terrible of all terrors. Millions of human beings are, from blooming youth to hoary age, held in constant bondage to the fear of its inexorable darts, and the mere mention of its name often suffices to cast a pall of thick gloom over every joy which the world of time and sense can give.

We put it to the opposers of Spiritualism, then, whether any light that may be cast athwart the shadows of the tomb, should not, in behalf of the millions who would otherwise remain in total darkness, be received with thankfulness to the Divine Disposer of events, even though that light should shine by means of so humble an instrumentality as a rap upon, or a movement of, a table? And to those who admit that invisible intelligences are now really manifesting themselves, but who contend that they are all Spirits of devils, we would submit the question, whether it is not of some importance for millions of otherwise seemingly incurable skeptics, to know that there are even devils existing in a supersensuous and ultra-corporeal state—especially if that fact leads them to infer the immortality of good as well as evil men? Must not this knowledge, while it measurably robs death of its terrors, and implants the faith of immortal life, tend to solemnize and spiritualize the mind, and encourage endeavors for that pure and holy life which alone can insure the happiness of the future?

Men of science, philosophers, metaphysicians, moralists, theologians, clergymen—all—we submit to you that instead of scouting the alleged spiritual manifestations of the times, as unworthy your investigation, you should, for your own and humanity's sake, regard any plausible claims which they may put forth, with the deepest and most lively interest. No subject has more imperative demands upon your profound and serious regard. Dismiss it not, then, from your minds until you have solved its mysteries, or been forced to acknowledge it for what it professes to be. If it be really true that immortal Spirits are now communicating with men in the flesh, it is certainly proper that, with the aid of your labors and investigations, this momentous truth should be made demonstrably evident to all the world. If, on the other hand, it is an error—a delusion—then it is almost equally important that, by your effective efforts in settling the question, the vast amount of time, talent and money now devoted to its cause, may be appropriated to other and more useful purposes. We repeat, then, that your duty to self, to humanity, and to God, imperatively demands that active, zealous, and untiring efforts on your part should be put forth for the public solution of this question, and that such should not cease until the claims of Spiritualism shall have been either demonstrated or disproved to the full satisfaction of all reasoning minds.

F.

The article from Hon. Charles W. Catheart, which commences on our first page, will be perused with deep interest by our readers generally, as a narrative of experiences in spiritual manifestations which were all potent in removing the most deeply seated skepticism of the writer. His plan of suddenly lighting up the Spirit-robm while manifestations were going on which he suspected were referable to trickery on the part of the medium, resulted in disclosing a fact which we see not how the most determined honest skepticism could possibly resist.

Several other very interesting facts are contributed by our various correspondents this week, for which they will accept our thanks.

DR. HARE'S "STRICTURES" ON "F."

In another department of our present issue will be found an article from Dr. Hare, entitled "Strictures on a communication by 'F.' in the SPIRITUAL TELEGRAPH for September 27th."

With due respect to Dr. H., we would request those of our readers who have kept files of the TELEGRAPH, to turn to our article and decide for themselves wherein it is justly subject to being characterized as the mere "ipse dixit" of the writer, rather than the plain statement of self-evident principles and of conclusions from them, which it was intended to be.

In the commencement of his article Dr. H. says:

"It is remarkable that in the TELEGRAPH for the 27th of September, 'F.' should indorse the opinions of 'J. S.' just at the time when I hoped to have shown the incapacity of that critic.

How far we indorsed J. S., or intended to interfere at all with the pending controversies between Dr. H. and his opponents, will be inferred from the following quotation from our article:

Though the writer has no desire to participate in the controversy now pending between Dr. Hare and his opponents, he may be permitted to say that the article from 'J. S.' of London, commencing on the first page of our present issue, is one from which the philosophical reader may derive some profitable suggestions. * * * We would not, however, have the reader construe the present expression into an unqualified indorsement of the sentiments put forth in his (J. S.'s) article above referred to.

What follows in our article is little less than a series of exceptions to J. S.'s positions, and not indorsements of them.

Dr. Hare will have no difficulty in comprehending our idea of a Spiritual Sun and its descending rays, if he first definitely understands the idea that *Love is spiritual heat*, that *Wisdom is spiritual light*, and that both ultimately proceed from one common source, which is *Divine*.

Dr. H. says:

It is assumed that a God, omnipotent according to the premises, can not send a thought as it emanates from his own mind to any people without having it susceptible, not only of being inverted in its course, but actually reflecting images directly contrary to the original Divine intent. Does not this language represent God as so imbecile, as to be unable to issue instructions without having them liable to be so changed before reaching their destination as to convey a meaning the opposite of that intended?

If the above argument is valid in the present instance, the principle which it involves when applied in other cases, would amount to what follows: That God has been "so imbecile as to be unable" to make fire "without having it susceptible of being" perverted from "its original divine intent," and made instrumental in burning men's fingers, and consuming houses and cities; that God has been "so imbecile as to be unable" to confer muscular power upon men—even upon others beside the ancient Jews—"without having it susceptible" of being used for purposes of murder; that God has been "so imbecile as to be unable" to confer mentality upon man without having it susceptible of being employed in false and subtle reasonings, and in the propagation of erroneous doctrines concerning himself, etc. The *reductio ad absurdum* is a sword with two edges, and it will sometimes cut both ways; and we do not see how our venerable friend can escape its lacerating thrusts to which the above position exposes him, except by retreating to a position still more vulnerable, and assuming, as we understand him to have assumed, that the unoriginated, self-existent and eternal God is not Omnipotent, but is liable to be effectually resisted by a power greater than himself!

We would respectfully say to Dr. Hare that before he attempts to place us in any attitude in respect to that highly poetic, and, for ought he knows, it may be allegorical, quotation from the lost book of Jasher, concerning the standing still of the sun and moon, etc., it might be well to ascertain what are really our views upon that point.

We humbly believe that our feelings of justice, humanity and benevolence, are not a whit inferior to those of Dr. Hare himself, and that we are equally opposed with him, to murder, robbery, and cruelty of all kinds. Moreover, we really can not admit that we are any more fanatical than Dr. Hare, or any more idolatrous toward a book, whether that book be the Bible or "Spiritualism Scientifically Demonstrated." Yet some how or other we can read the passages to which he refers with so much abhorrence, in the Pentateuch and the Psalms, not only with patience, but even with profit; and what may seem still more strange, the more pure and elevated may be the state of our interior affections and thoughts, the more do we find in those passages to admire and to profit by. And it must at least be admitted that we are not alone in this respect, but that many of

the best and wisest men the world has ever seen are on our side—albeit it is acknowledged that this of itself furnishes no positive proof of the truth of our views, or the untruth of those of Dr. H.

In conclusion, we would say that no man entertains a more profound respect than we do for Dr. Hare's life-long labors and acquirements in the departments of external and physical science, and no man has a higher admiration of that manly honesty and fearlessness with which, at the sacrifice of his reputation with the worldly wise, he has proclaimed to the world the facts and phenomena developed in his ingenious investigations of modern Spiritualism. When we speak of him as a man, moreover, we remember that he has many more years and gray hairs than we have; but when his theology is the subject of consideration, we feel conscientiously impelled to lay aside all these personal considerations, and speak that which we deem most compatible with the cause of truth, of human regeneration and happiness. Reciprocating with Dr. Hare the kind expression of a regret that we are compelled to differ on a vitally important subject with so learned and distinguished a personage as himself, we conclude this article by appending the humble signature of

F.

Aspirations for Light.

A correspondent (G. R. B.) writing from Portsmouth, Va., makes the following remarks. We heartily respond Amen to his aspirations for more of the light of the spiritual unfolding in the section of the country to which he refers:

I feel confident that it (the TELEGRAPH) is doing great good wherever it has found its way. I rejoice that it was the means of first calling my attention to the fact that mortals can communicate with Spirits of a more elevated sphere, and receive instructions appertaining to their well-being here as well as hereafter. I think of your paper with, I trust, a truly thankful heart, for since I first perused its well-written pages I have felt an ever-increasing interest and desire to learn, and live in accordance with, the divine laws which if observed will ultimately, I am satisfied, in producing harmony between men of all conditions and color. But little is known of the truths of Spiritualism in this, one of the oldest towns in the State. Its believers, I will assure you, can be quickly counted, numbering only four persons. We have never had the benefit of a lecture from any source upon the subject. The day has not yet broken in Virginia, but I trust that the time is not far distant when Spiritualism will be a power felt at the South, enlightening the people, giving them a higher conception of God the Father of all men.

Project of Benevolence.

At the close of the morning services last Sunday, Mr. Harris called the attention of his auditors to the destitution and needs of an elderly lady who was suffering for the ordinary comforts of life, and he asked those, and especially the ladies, who were disposed to consider the propriety of getting up some future entertainment to supply her wants, to tarry after the benediction was pronounced. To this they responded; and without waiting to consider any plans for future operation, but with a spontaneity highly creditable to their generosity, many came forward with unsolicited contributions, which in the aggregate amounted to nearly fifty dollars. This was followed by a suggestion that at the close of the next Sunday morning's services, at Dodworth's Academy, some method should be adopted of procuring means of administering to the physical necessities of the poor, which was acquiesced in. Several mediums and public advocates of the glad tidings of the spiritual intercourse of the nineteenth century proffered the proceeds of their professional services at a public entertainment, to this charitable object.

The suggestion is a good one. Modern Spiritualists above all other men and women seem most heartily to engage in charitable enterprises; and if they are satisfied their money is judiciously distributed, they will contribute freely.

C. P.

Mr. Harris' Lectures last Sunday.

Mr. HARRIS, at Dodworth's Hall last Sunday morning, took for the motto of his discourse the passage in Revelation, 21:27: "And there shall in nowise enter into it (the New Jerusalem) anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of Life." Mr. H. complained of an unusual and painful action of a spiritual sphere that was opposed to the sentiments that were designed to be set forth in that discourse—notwithstanding which, by rising to a sphere of higher inspiration, he was enabled to give a discourse abounding with eloquent passages, and which, withal, was plain, pointed, and searchingly practical, especially with respect to the appropriation of the powers of mediums to the purposes of a divine life. Owing to distance and other engagements, the writer could not attend the evening meeting, but we learned that the speaker was under the influence of a transcendent inspiration, and spoke accordingly, to an audience crowded as usual. Mr. H. will continue his labors at Dodworth's for several Sabbaths yet to come.

Original Communications.

DRIFTING.

BY ELFREDE.

DRIFTING through the darkening twilight
On the smooth and glassy bay,
When the western sky is glowing
With the dying tints of day.

And my boat glides gently onward
With the current silently;
Voices of the place and hour
Through the twilight speak with me.

Voices with a strange accordance
To the ages long ago—
To the Past and to the Future,
Each, a hidden link doth show.

Just above the western glory,
In the sunset heaven, afar,
Gleaming like an angel's falchion,
Shineth forth the evening star.

Bell-chimes from the neighboring city
Sound across the waters low,
And between the many pauses
Break the waves beneath the prow.

Sailors heaving at the anchor
Of some vessel outward bound,
Send their voices distance-mellowed
With a musical sad sound.

And the stars in heaven brighten
As the day fades from the sky,
And their many eyes send meaning
As they pass by silently.

And from every sound that cometh
From the earth and from the sea,
Every form in darkness fading,
Voices rise and speak with me.

LETTER FROM JOHN BOVEE DODS.

MESSRS. EDITORS:

I left New York on Friday, August 1st, and lectured at West Randolph, Mass., on the following Sunday. I put up with Dr. Ephraim Wales of that place, who is an old-fashioned, skillful physician, rather eccentric, and is a firm and consistent Spiritualist. He has for years been a favorite of mine. I love him for his oddities as well as his sterling honesty. I had large audiences and good attention, and was the first who lectured there on Spiritualism. So well were they satisfied, that they engaged me to speak there again on Sunday, August 24th. I complied with their wishes and on my return found an increasing interest on the subject of Spiritualism, and during the week I delivered several lectures at East Stoughton, where our cause is also prospering.

Sunday, August 10th, I lectured twice at Music Hall in Boston, the beautiful spot where the celebrated Theodore Parker preaches; and on Monday evening following I held a debate with two Advent clergy-men in their church, situated at the corner of Causway and Lowell-streets, Boston. Subject, "Can the doctrine of Spiritualism be sustained by the Scriptures?" The position they took on the negative was, that man at death ceases to think, loses entirely his conscious existence, and will remain wrapped in total insensibility till the "general resurrection" at the end of this natural world. Hence there were no Spirits as yet, in the immortal state, to communicate with men on earth.

On the affirmative I argued, that the resurrection was successive and not general. I then showed that the Scriptures gave no testimony whatever that there would be an end to this natural world; denied a general resurrection; noticed the passages they brought forward to prove such an event at the end of the world; and showed their utter want of pertinency to the point at issue. They failed even to prove that this world would have an end, and before I finished my third and last speech, they both left the house.

Sunday, August 17th, I lectured in Stoneham to crowded houses, morning and afternoon, and spoke two hours each lecture. The cause of Spiritualism there is decidedly onward.

I lectured one Sunday in Woburn, and spoke three times, and two hours each lecture. Here they never had a lecturer before, and the thronged Hall showed that there was felt a deep and thrilling interest. The cause of Spiritualism here is certainly prospering, and must continue to progress so long as it is sustained by such good and enlightened minds as Mr. Dow and his amiable lady. I also delivered there four lectures during the week.

In Lowell I lectured two Sundays, and put up with our kind-hearted friend, Rev. Dr. Holmes, who is himself an able lecturer, and was formerly a Methodist clergyman. The last Sunday I spoke three times, and at the closing lecture the house was crowded to overflowing. There is certainly a good deal of interest felt in the great cause in Lowell; and should all the Spiritualists there unitedly act as one man, the cause would soon be triumphant.

I find it often stated as an objection to Spiritualism, that it numbers in its ranks no distinguished individuals. If this objection were well founded it would stand with equal force against Christianity, as its early defenders were obscure. In the face of this objection I feel disposed, among thousands of examples, to name one: I mean the Hon. Isaac

Babbitt, of Roxbury, Mass. He is an old acquaintance of mine, and though unlettered in the schools of men; yet as a self-taught man, he is decidedly one of the greatest geniuses of the age. He is a great chemist, a plain-hearted, blunt-spoken, but honest man. During my stay in the vicinity of Boston, I spent several days at his house, which is indeed an earthly paradise, having its surrounding gardens most beautifully laid out and covered with all varieties of fruits.

This man is the inventor of the Patent Box lined with soft-metal, on which the car-wheels and the wheels of other machinery revolve in this country and Europe, and has realized an independent fortune from that source alone. Mr. Babbitt has traveled over Europe, been favorably received by crowned heads, and respectfully noticed by the Czar of Russia.

Very few, indeed, of the millions who are annually traveling in railroad cars with a speed of 25 to 50 miles per hour, know that they owe this expedition to the genius of Hon. Isaac Babbitt, a machinist now living in Roxbury, Mass. Before this discovery of his, cars could not be run with safety more than fifteen or sixteen miles per hour, as the friction of the wheels was too great for hard metal boxes to stand. Congress awarded him \$20,000 for his genius and the right to use his soft-metal boxes for government purposes. This man is a warm-hearted Spiritualist, and is now laboring, and with a great prospect of success, to perfect a discovery which is destined to astonish the world. I may therefore say that one of the great geniuses of the age is a Spiritualist, doing much for the cause, and whose name will live on the page of history when that of its learned opposers shall be lost in the vortex of oblivion. Our cause is onward and destined to triumph. Fraternalty yours,

JOHN BOVEE DODS.

SPIRITUAL FACTS IN OWEGO.

OWEGO, TIoga Co., N. Y., October 12, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

Gentlemen—I find in your paper of the eleventh instant, a piece headed "Call for Facts," which suits my case precisely; and as I have not yet seen anything in your valuable paper from Owego, I now venture to write a few lines which you may use as you see fit.

I was what the people usually call a free-thinker. I once went to Newport, R. I., for my health, and saw something of Psychology and Spiritualism there; but it was just enough to astound me. A year or two after I came home, I tried a man that was at work for us, and found him to be an excellent subject for Psychology. We afterward had an invitation to go into a circle at one of our neighbors'. We arranged ourselves in the circle, and Stephen (for that was his name) was magnetized, and immediately got up, and, as I now know, the Spirit spoke through him in a most eloquent and most christian-like manner for about an hour. The next evening I tried to psychologize him as usual, but I had no control over him whatever, and could not get it without the Spirit's consent. They might let me put him into the state, but then, perhaps, I could not get him out; but when I would ask the Spirits to take him out, he would be brought out instantly; and when I supposed I had him in the state, I could not frighten him as usual by telling him there was a toad in his pocket, for whenever I undertook it he would put his thumb to his nose and look at me, as much as to say, "you can't come it." And always after he sat in the first circle, and was controlled and spoke so beautifully, the Spirits had the supreme control of him. I could make him do as they would let me, but could go no farther.

We then immediately had circles in my own family, and soon found another one of our hands a medium. If any one has open vision now-a-days, this man had it. He could see spiritual things and Spirits, and converse with them mentally and freely. This man's name was Thomas. He and Stephen were developed together. Stephen and his parents belong to the Presbyterian Church, and his mediumship affected him very much on account of his parents, but not on his own account; for he lost his Presbyterianism by degrees. He used to tell us that it grew thinner every day, until at length he could see through it, and finally it vanished. He used to say that it looked very undeveloped and ignorant. This person was taken with a fever while sixteen miles away from us, and died. Thomas was with me at the time; I used to inquire of him quite often, how Stephen was; and one day, when I went to him for the purpose, said he, "Stephen is here; he stands right here between us, and looks very smiling." We did not hear from him through any other channel, under three or four days from the time of his death. His getting worse and better, and his dying, all agreed with what Thomas has told us, exactly; for he died a few minutes before I went to inquire of Thomas the last time, and when the latter declared he was with us.

It seems that Thomas could converse so perfectly with the Spirits that he could always tell us what they wanted to communicate to us; and he could see and describe the different spheres to us from very low ones, where he said they looked black, and were always wrangling and quarrelling, and where all manner of wickedness was going on among them. Ascending from this, their countenances, situations, etc., looked better and better, until he (the medium) looked up over his head and beheld their brightness, which dazzled his eyes, and he could not endure to look longer.

One evening, after tea, I noticed that Thomas wanted something, but I could not tell what. I went into my bed-room to rock our little child to sleep. Thomas came and stood in the door, and looked at me until my eyes caught his, then he would turn them away, and would walk away and presently come back again. So he acted for nearly half an hour. Finally, one of our neighbor's boys came in and said, "Doctor wants you to come down to their house to-night, and have a circle." Thomas could hold no longer; says he, "Yes, they do. Stephen has been here all the evening trying to get me to tell you to go down,

and he tried very hard to urge me. He would come to me and beckon; then go to the door and say, 'Come on, come on; why do you doubt me, Thomas, when you can see me so plain as you do?'" I afterward questioned Thomas why he held back; he said he was afraid we would laugh at him and not believe him.

We immediately went down to the place indicated, and found they had had a circle that afternoon; that the Spirit of Stephen had been with them; that they had sent him up to tell us to come down that evening and have a circle, and that the parents of this little boy that came in and told us, had been there that afternoon, and as they lived near by us they had also sent him to tell us.

Stephen's parents are now firm believers in Spiritualism.

While this I have related was going on, my wife was as bitter an opposer of Spiritualism as any one ever was. It seemed to worry her very much to have me go to circles, and to have them in our house. Finally, she, with one of our neighbors, sat down to a stand; they placed their hands on the top, just, as she said, to make sport of us. They had not sat more than five minutes before she (my wife) was controlled in her whole muscular system. She was jerked in all directions, but mostly her arms were affected. She could not prevent it, she said, to save her life. After the Spirits manœuvred with her about half an hour, they relieved her; but that finished up all her opposition and prejudice. The next thing in her development was seeing all kinds of murders that have been committed far and near; she was influenced to see and describe them from beginning to end. The next was the power of healing all manner of diseases. Cures have been effected through her that the physicians had given up as incurable, and that without a drop of medicine; she is now going on, curing the sick where there is any help possible for them. We have one or more now with us all of the time, to be benefited, if possible; and they always receive some benefit if they are not cured entirely, very soon. If I were to relate to you some one of the cures that have been effected through her, it would be quite a history; but I have been already longer than I expected to be, and more might be tedious to you. Yours, etc.,

OWEGO, TIoga Co., N. Y.

M. BLISS.

P. S.—We would be happy to be called upon by some of your speakers. I think we are passed by and slighted very much. M. B.

CASE OF SPIRIT SEEING AND WRITING.

WINDHAM, CONN., September 21, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

Dear Brethren—The facts which are recorded weekly in the TELEGRAPH, are an unfailing source of instruction and comfort. The fact is I can not do without the TELEGRAPH; it is a very "peculiar institution;" and after my harvesting is done up, I intend to try and get up a small club here, if I can find any who can appreciate it.

I send you an incident which occurred at my house a few months since: Mr. Palmer, a trance medium, and his wife, a writing medium, both entire strangers to me, were at my house, when Mr. Palmer saw the Spirit of my wife, and gave a correct description of her person, even to the color of her eyes; hair, her general appearance and disposition, as truthfully as I could have done it myself. The next day, being in communication with my wife, by aid of the writing medium I asked this question: "Did you influence the eyes of the medium so that he saw you yesterday?" A. "Yes." Q. "Can you do it again?" A. "I think I can." Presently Mr. Palmer, the trance medium, said: "I see the same Spirit which I saw yesterday, and further, I see how she influences the hand of the writing medium to write (I was asking questions at this time, and the answers were written out by the hand of the medium). She stands by the side of my wife, and holds her fingers just over her hand, and streaks of light, which look like electricity, go from the ends of her fingers, upon the hand of my wife."

Thus we see means adapted to an end in the Spirit-world as well as here; and those who expect to see cause and effect cease when they get there, will be disappointed. Yours for the Truth, W. P. GATES.

LETTER FROM MAINE.

NEW SHARON, ME., October 16, 1856.

MR. EDITOR:

Dear Sir—It gives me pleasure to enjoy the privilege of communicating to you relative to the present state and progress of our spiritual circle. As an ardent advocate and admirer of those wonderful yet simplified doctrines, I enjoy that blessedness with which many of my associates are totally unacquainted. Through the influence of my friends, I was strongly urged to renounce my radical (as they termed them) ideas, and finally decided to consider their requests, when the Spirit of my departed mother, who for nineteen long years had slept in her grave, came and awoke me at night, during my gloomy hours, and with soft and angelic words led me to continue in the path of everlasting life, in which my feet, by her angelic instrumentality, had of late been turned.

You can well imagine my feelings at that period, and can count me as a true, firm and zealous advocate in the cause of righteousness; and I kindly entreat all of my beloved associates to participate in this blessed fellowship with Christ.

Quite an excitement prevails at the present time, and the clergy tremble in their shoes for fear of being left minus some of their prominent church members, who are saying, the "light hath begun to shine."

Yours truly,

T. M. GOWER.

EVEN when the truth is presented one may not, perhaps, perceive it; the time, circumstances, the disposition of the soul, are not always propitious; the mind is not prepared; a single point suffices to intercept the light; wait. God has not yet said: "flat lux."

LETTERS AGAINST SPIRITUALISM.

BY AN ORTHODOX CHURCH MEMBER.

NUMBER ONE

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

The writer, who takes this liberty of addressing you, confessedly lives in a strictly Orthodox neighborhood; and, as a matter of course, both himself and friends have been greatly disturbed on account of hearing about various pretended "unfoldings" from what is called the "spiritual world," and the new doctrines thence said to be derivable—all of which our respected ministers unhesitatingly denounce as being totally destructive of the very foundation of all true religion—as we understand it—as well as entirely subversive of the many beneficial Gospel privileges, advantages, or perquisites and immunities, which they (the ministers) as a class have for so long a time been exclusively and happily in the full, free, and undisturbed enjoyment of.

Now we appeal to you, Messrs. Editors, as gentlemen, whether the continued agitation of such a subject as Spiritualism should be any longer tolerated, seeing that its consequences so seriously affect the well-being of society in general, and the peculiar interests of our right well-beloved, the clergy, in particular.

You must pardon the writer, but, as it will be seen, he is exceedingly zealous for "the faith once delivered to the saints," which, as he has always been taught to believe, should consist in a strict adherence to the Church, and to the teachings of her duly appointed "spiritual guides," "pastors of the flock," over which Christ, we are told, has made them overseers. We have, therefore, very much cause for apprehension as to the dangerous tendency of the preaching of your said-to-be "great apostles," such as Harris, Tiffany, and others. What, in the name of common sense, gentlemen!—but we don't mean to be angry—what, in the name of Faith and a preached Gospel, do the espousers of these new-fangled doctrines require of us? Is it to be expected that we, and not the unbelieving world, are to throw away our idols to the moles and to the bats? Do we not rather most assuredly know that "we are the people," and that wisdom will die with us? It can not be that you desire us to become more religious! for in this respect we superabound already, are invariably strict in our attendance at church, and as scrupulously exact in conforming to all the required ceremonies of the services; and we pay our pew rents with the greatest regularity!

Beside this, we duly respect our minister; make long prayers on his behalf at the revival meetings, and give him generally the very first call at the donation visits. It is also a fact as generally well known, that my eldest son opens oysters, and officiates as clerk of the market, at the new Fancy Fair lately established "for the support of the Gospel." And my two daughters preside, one at the Post Office, and the other at the Wheel of Fortune for the sale of lottery tickets, at the same place—each one of them being very zealous in these highly honorable and pious avocations!

Now, if all this is not a sufficient evidence of our being truly religious, then we must candidly confess that we really do not know what Religion is!

But as for your "New Light Apostles," they talk of "inward religion," an intelligent faith, "a renewal of heart and affections," "a regenerate and orderly life! How strangely they do talk, to be sure! What has all this to do with religion, I should like to know?"

Still I am not altogether disinclined to hear a little more about these things—of course that is to say, if our minister should not disapprove of it. In the mean time, I remain as ever,

Yours, truly,

ORTHODOXY.

MISS JAY AT WAUKEGAN, ILL.

WAUKEGAN, ILL., October 18, 1856.

EDITOR OF SPIRITUAL TELEGRAPH:

Dear Sir—Miss Emma Francis Jay, who has been so highly spoken of by our Eastern friends, as a lecturer under spiritual influence in the trance state, is now, as you are probably aware, lecturing in the West, and has given us in this city three lectures at Dickinson's Hall.

At the last lecture there was a large audience; and it appeared to be the unanimous expression of the spiritual friends, and of the audience generally, that great good and spiritual light were unfolded.

These lectures seem to carry conviction to many skeptical minds of the sublime reality of spiritual intercourse, sympathy and love, between the inhabitants of the inner life, and man in this rudimental state.

The following indicates briefly the principles illustrated in these lectures. The philosophy of spiritual manifestations; their coherence and progressive unfolding, from the early ages of man's infantile state up to the present era; man, as a spiritual being; the great law of reciprocity through which the God-principle of universal being controls, and progresses through, the mineral, vegetable and animal kingdoms, unfolding in man the spiritual and angelic life; man's true millennium, specially as an individual, and generally as a race; the soul-element of man, individualizing itself through the external forms of matter in the rudimental state, whereby it acquires force and strength to develop into the interior and spiritual. The obstructions met with in man's unfolding, being negative, and not positive in abstract principle, caused the infinite variety in the moral and intellectual character of man and yet without impunity, or the corrupting in the least degree, of the infinite soul-element—the same being, in the idiot, imprisoned in an external brain of such quality as to prevent the soul's progress, and in the angular and unharmonious mind, the exterior conditions being unfavorable to Harmony; evil not a positive principle, but negative to good as the darkness to light; explanations of several passages of the "primitive history," and also in the teachings of Jesus of Nazareth; Christ an individual in which the soul-element was harmoniously unfolded; we must progress to harmony by the same law which was manifest in Him

—not specially because there was such an individual, yet because we have in the abstract the same soul principle; the philosophy of healing the sick, etc.

These great truths of the Harmonial and Spiritual Philosophy were set forth and illustrated by the speaker with great spiritual power, elegance of style and oratory which many of us thought we had rarely, if ever, seen equaled.

Miss Jay leaves here for Wisconsin, in which State was her former place of residence, and where no doubt her old friends and the spiritual and liberal community, of that noble State will warmly welcome her as a citizen and friend of universal Humanity. Fraternally yours,

WILLIAM A. BOARDMAN.

WONDERFUL MANIFESTATIONS BY A PIANO.

TORONTO, October 14, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

Dear Friends—For the benefit of your many readers, I give you an account of one of the numerous demonstrations that we occasionally receive through the mediumship of Mrs. S—a lady of this city, who for the different phases of that wonderful power of Spirit influence, is rarely equaled.

Happening in her house a few weeks since, four persons beside the medium and myself took our seats around a piano that was in the room—myself locking it and placing the key in my pocket—with the usual lights burning in the room. Shortly after the company had taken their seats, the keys of the instrument were sounded, and answers given in that manner to questions asked. Among the many inquiries made was the question, Who it was that was communicating with us?—when the name was spelled (by striking a key when the letter in the alphabet was pointed to) of an old friend of my own—one who had been many years at sea, and master of several ships. To prove his identity he, at my request, did several things, such as making the noise of a gale of wind rushing through the rigging and blocks of a vessel, the splash of the water along the side, breaking of the heavy seas on deck, creaking of the guards and blocks, and rolling the heavy instrument, just like a vessel tossed about on a heavy sea. At the time I and most of the other persons were leaning all our weight on the instrument; yet it raised up and down, rolled about as if it were possessed with life, and as light as a feather, instead of weighing several hundred pounds!

To make assurance doubly sure, I put the following questions, knowing that no other person present beside myself knew the meaning of what I asked. First, "Now, friend," said I, "we will call the end of the instrument toward my left the stern of your ship, and the opposite one the bow." (I was sitting at the front with my arms leaning on it.) "Now I want you to give your ship, as you call it, a list to port;" when immediately over it went to the opposite side to the one I was leaning on, and perfectly correct in seaman's language. It rested in that position at an angle of 45 degrees for some time, nor could all our bearing down bring it back. I then asked the Spirit to give a lurch to starboard, when over came the piano to the same inclination on the opposite side. I then asked him to give me a sample of a ship riding at anchor in a heavy head sea. Immediately up raised the instrument at the bow, and then the one representing the stern, and so on, first one then the other, with an occasional roll to each side.

After that was over, one of the party was influenced to sing a sea song, when a beautiful accompaniment was played on the strings to the tune; and one wonder is that the person who sang, in his normal state could not sing at all. But at this time those who heard him said that he sang beautifully.

Now all this was done in a lighted room, with the instrument locked and the key in my own pocket; and I know that one or more of the parties present never had their hands or arms from off the front board all the time. Now what did all this? Did the piano itself do it?—or is there some hidden intelligence in rosewood that is only just being revealed to us? or shall we take the more reasonable explanation given, and say it is done by the Spirits of our departed friends, working through natural agencies although hidden from us? For my own part I can much more easily believe the latter than the former exposition; and until a better one is given I must continue so to believe.

I shall avail myself of your kind invitation given in the TELEGRAPH, and from time to time give you an account of what we get at our circle in this city.

Yours sincerely for the Truth,

R.

The author of the above interesting communication sends his full name, in attestation of the facts stated.

FACTS AND TESTS.

AUGUST 11, 1856.—Mrs. Beck was visited at home this morning, by John E. F. Clarke, Esq., of 84 West Twenty-sixth-street, and while sitting with Mrs. B. at a table, she was entranced by the Spirit of Mr. C.'s sister, the late Mrs. Seymour. The Spirit said: "Brother John, I want you to appoint a meeting to be held at the house of our parents, 84 West Twenty-sixth street; I want to speak to father and mother through this medium." (Mr. C.'s father is quite an old man, and can not go from home.) The meeting was accordingly appointed for the next Thursday evening. The Spirit said: "Tell my father that it was me that saved him from falling down stairs the other day, when he slipped; and tell sister Maria that she did right in giving that medicine to the young woman; I impressed her to do so;" and to her brother John, she said: "I assisted you in making manipulations and removing the pain from the head of the young woman, in so short a time." The tests are these:

1. Neither Mr. Clarke nor the medium knew anything about Mr. C.'s father having had a dangerous slip on the steps, or stairs; nor did Mrs. Beck or Mr. Clarke know anything about any medicine having been

given by Mr. C.'s sister, as stated, until Mr. C. went home and made inquiry, and found both to be literally true.

2. Mr. C. had made passes over the head and face of the young woman in his father's house, but had not said one word about it to any one out of the house.

3. The meeting appointed to be held at the house of Mr. C.'s parents on the 14th, was held; but Mrs. Beck was unable to attend the meeting, being quite unwell. She was much troubled about the disappointment that would be felt. Our Spirit son, John H. B. Beck, was present with us at home, conversing with us during the evening, when Mrs. B., his mother, said: "John, our friends at Mr. C.'s will feel disappointed at my not being there." He said, "No." She then said, "Will you go there, and if Sister Malone is there, will you write through her hand and tell them I am sick, and can not come?" He said, "Yes."

When the circle had all assembled, except Mrs. Beck, Mrs. Malone being present, and all waiting with much anxiety for the arrival of Mrs. B. and regretting her absence, all at once the hand of the medium, Mrs. Malone, was influenced and wrote:

"Friends, you must not feel disappointed at the absence of my mother; she is sick, and can not come."

JOHN BECK.

Now not one of the company up to that time had the smallest idea what had detained Mrs. Beck, but all were looking for her arrival momentarily up to that time.

These facts can be vouched for by Mr. John E. F. Clarke, Mrs. John Malone, Mr. Clarke's parents, sister, and others.

Yours, for Truth and Progress,

L. S. BECK.

383 EIGHTH AVENUE, N. Y.

MARRIED.

In Jersey City, N. J., at the residence of the bride's parents, on Wednesday evening, October 15, Mr. JOHN B. WARING and Miss HENRIETTA H. TUTTS were united in marriage by S. B. BRITTAN.

BORN INTO THE SPIRIT WORLD.

CLAY, N. Y., October 11, 1856.

BROTHERS PARTRIDGE AND BRITTAN:

Will you insert the following? Born into the Spirit-world, in Clay, N. Y., October 2d, 1856, WM. B. WANDELL, in the fifty-second year of his age. Our friend was one of the first who embraced Spiritualism, and he continued firm to the last. His house was always open to the friends of the cause. His departure was sudden and unexpected, so much so that his friends entertained hopes that his Spirit had not taken its exit, but that he was in a trance state. They kept the body until Monday afternoon, 6th inst., when decomposition commenced, which was a sure indication that the Spirit had taken its flight to that beautiful home which God hath prepared for all his children of earth. He has left a wife and nine children to mourn his loss, but not as one who has taken "a leap in the dark." O, the beauties of Spiritualism have not half been told! The community feel to sympathize with the family and relatives in their bereavement. The funeral obsequies were performed on Sunday, 5th. A very lengthy and profound Harmonial discourse was delivered by Mr. Hitchcock, of Oneida Depot, N. Y., one of the most thorough advocates of the Harmonial Philosophy. Our meeting-house was more than full. It was said that a hundred and fifty were out of doors who could not gain admittance. I mention this latter as a fact which shows that people are hungering after spiritual food.

ORRIS BARNES.

"Loveliest of lovely things are they
On earth that soonest pass away;
The rose that lives its little hour,
Is prized beyond the sculptured flower."

Passed into the Spirit-world, in Newark, Ohio, on Sunday morning, at one o'clock, of Dysentery, FRANK, youngest son of I. W., and ANNIE BAKER. He was a child of remarkable promise, kind, amiable, intelligent, loving and affectionate. He loved to go to church, and through the long service seldom got weary. He talked of Heaven, and fancied he heard angels whispering to him. Go where he would, he heard what he termed "whisperings!" Some time previous to his death, he had a remarkable dream which he related in the morning to his mother. We give it in his own sweet language. "Mama!" he said, "I had such a bootiful deam last night," with his dear little face all radiant. "What was it, darling?" said his mother. "I deamed," said he, that Mamy, (his sister) came back, and stood in the upper hall. I was at the bottom of the stairs. She was dressed in white, with a bootiful white fan, which she held out to me!" His mother said, "did you take the fan darling?" "No mama." "After holding out the fan, what did she do?" "She waved a bootiful white flag to me, but I did not go to Mamy, Mama. "Oh," said he, "was not this a bootiful deam?" His illness was exceedingly painful, but he bore it with manifest patience.

LEFT her earthly tenement, at Crosbyville, near the village of Fredonia, October 16, ADA, eldest daughter of PEARSON CROSBY, aged 24 years, of consumption.

MUSICAL PHENOMENON.—PICO, whose performances on a little shepherd's pipe, similar to a child's penny whistle, have recently excited so much admiration in Paris, has arrived in London, and had a concert at the Hanover-Square Rooms on Saturday evening. Pico is a young Italian peasant, the son of a Sardinian shepherd, blind from infancy, but born with a passionate love of music. He played twice—first, the "Casta Diva," from *Norma*, and secondly, the "Carnaval de Venice," with variations. With his rude instrument, he finds means to produce a complete chromatic scale of great extent, (three octaves, as we have been told,) and of the most perfect intonation; he draws from it tones sometimes of the most brilliant clearness, and sometimes of exquisite softness and beauty. His execution is absolutely astounding.—*Nes.*

Interesting Miscellany.

"HOW OLD ART THOU?"

BY MRS. L. E. SIGOURNEY.

"How old art thou?"—Man measureth time
By things that fall away and die,
By sickled fields of autumn prime,
Summer's lost bloom, or winter's sky.
Age from his span its gilding takes,
The cheek forgets its rosy glow,
The form its grace, the hair its hue,
The brow its beauty—'till then go.
But the true heart can ne'er grow old,
Its eye is bright when youth has fled,
Its ear is never dull to sound,
Its lip can speak, though speech be dead.
By prayer, by alms, by written page,
By planted words of holy trust,
It quickeneth love from age to age,
It liveth, when the frame is dust.
So, count thou not thine age by tears
Or smiles of Fortune's fickle ray,
Nor say how old thou art, in years
Of waste, and folly, and decay.
But ever with a steadfast eye
On Him from whom thy life proceeds,
Notch thou its seasons on the soul,
And tell its calendar by deeds.

New York Ledger.

RELIGION ON THE STAGE.

MODERN piety professes to be shocked at all theatrical exhibitions. Clerical morality must have singularly changed since even religion was represented on the stage. We have often said orthodox ceremonies and manners were all "show"—it seems they really were so not many generations ago. The following strange facts will form a page in the "Curiosities of Literature":

The first trace of theatrical representation in England is recorded by Matthew Paris, who wrote about 1240, and relates that Geoffrey, a learned Norman, master of the school of the Abbey of Dunstable, composed the play of *St. Catherine*, which was acted by his scholars. Geoffrey's performance took place in the year 1110, and he borrowed copies from the sacristy of the neighboring Abbey of St. Alban's to dress his characters. Fitzstephen, writing in 1174, says that "London, for its theatrical exhibitions, has religious plays, either the representations of miracles wrought by holy confessors, or the sufferings of martyrs." Beside those of Coventry, there are MSS. of the Chester mysteries, ascribed to Ranulph Higden, compiler of the "Polychronicon," and a Benedictine monk of that city, where they were performed at the expense of the incorporated trades, with a thousand days of pardon from the Pope, and forty days of pardon from the Bishop of Chester, to all who attended the representation, which is supposed to have been first had in the year 1328.

It is related in the Museum MS. of these Chester plays, that the author "was thrice at Rome before he could obtain leave of the Pope to have them in the English tongue." The subjects of these plays being "from the Old and New Testament" seems to supply the reasons for the difficulty in obtaining the Pope's consent. Scripture in English had been scrupulously withheld from the people, and the Pope probably anticipated that, if they were made acquainted with a portion of it, the remainder would be demanded; while the author of the plays, better acquainted than the Pope with the more immediate difficulty of altogether repressing the curiosity that had been excited toward it, conceived, perhaps, that the growing desire might be delayed by distorted and confusing representations of certain portions. Perhaps such corruptions and absurdities as are in these plays, seconded by the eloquence of their author, abated the Papal fears concerning the appearance of these Scriptural interludes in English, and finally obtained the sanction for their performance.

In 1538, Ralph Radcliffe, a scholar and a lover of graceful erudition, wrote plays in Latin and English, which were exhibited by his pupils. Amongst his comedies were "Dives and Lazarus," "The Delivering of Susannah," "Job's Sufferings," "The Burning of John Huss," etc. The scholars of St. Paul's school in London were, till a comparatively late period, in great celebrity for their theatrical talent, which, it appears, was in full exercise upon the mysteries so early as the reign of Richard II., for in that year, 1378, they presented a petition to his majesty, praying him "to prohibit some unexpert people from presenting the history of the Old and New Testaments, to the great prejudice of the said clergy, who have been at great expense in order to represent it publicly at Christmas."

But the more eminent performers of mysteries in London were the society of parish clerks. On the 18th, 19th, and 20th of July, 1390, they played interludes at the Skinner's-Well, as the usual place of their performance before King Richard II., his Queen and their Court; and at the same place in 1490, they played the "Creation of the World," and subjects of the like kind, for eight successive days, to splendid audiences of the nobility and gentry from all parts of England. The parish clerks' ancient performances are memorialized, in raised letters of iron, upon a pump on the East side of Rag-Street, now called Ray-Street, beyond the Sessions' House, Clerkenwell.

The religious guild, or fraternity of Corpus Christi, at York, was

obliged annually to perform a Corpus Christi play. Drake says that this ceremony must have been in its time one of the most extraordinary entertainments the city could exhibit. It was acted in that city till the twenty-sixth year of Queen Elizabeth, 1584.

Corpus Christi day at Newcastle-on-Tyne was celebrated with similar exhibitions by the incorporated trades. The earliest mention of the performance of mysteries there is in the ordinary of the coopers for 1526. In 1537, the barbers played the "Baptizing of Christ." In 1568, the "Offering of Abraham and Isaac" was exhibited by the slaters. About 1578, the Corpus Christi plays were on the decline, and never acted but by a special command of the magistrates of Newcastle. They are spoken of as the general plays of the town of Newcastle, and when thought necessary by the Mayor to be set forth and played, the millers were to perform the "Deliverance of Israel," the house-carpenters the "Burial of Christ," the masons the "Burial of our Lady St. Mary the Virgin." Between the first and last mentioned periods there are many minutes in the trades' books of the acting in different years.

In the reign of Henry VII., 1487, that king, in his castle of Winchester, was entertained on a Sunday while at dinner, with the performance of "Christ's Descent into Hell," by the choir boys of Hyde Abbey and St. Swithin's Priory, two large monasteries there; and in the same reign, 1489, there were shows and ceremonies and (religious) plays, exhibited in the palace at Westminster.

On the feast of St. Margaret, in 1511, the miracle play of the "Holy Martyr St. George" was acted on a stage in an open field at Bassingborne, in Cambridgeshire, at which were a minstrel and three waits hired from Cambridge, with a property-man and painter.

It appears from the Earl of Northumberland's "Household Book" (1512), that the children of his chapel performed mysteries during the twelve days of Christmas and at Easter, under the direction of his master of the revels. Bishop Percy cites several particulars of the regulated sums payable to "parsons" and others for these performances. The exhibiting scripture dramas on the great festivals entered into the regular establishment and formed part of the domestic regulation of the ancient nobility; and what is more remarkable, it was as much the business of the chaplain in those days to compose plays for the family as it is now for him to make sermons.

At London, in the year 1556, the "Passion of Christ" was performed at the Grey Friars, before the Lord Mayor, the Privy Council, and many great estates of the realm. In 1577, the same play was performed at the same place, on the day that war was proclaimed in London against France; and in that year, the holiday of St. Olave, the patron of the church in Silver-street dedicated to that saint, being celebrated with great solemnity, at eight o'clock at night, a play of "The Miraculous Life of St. Olave," was performed for four hours, and concluded with many religious plays. The acting of religious plays experienced interruption during the reign of Elizabeth, and occasionally at other periods. Malone thinks that the last mystery represented in England was that of "Christ's Passion," in the reign of King James I. Prynne relates that it was performed at Ely House, in Holborn, when Gondomar, the Spanish ambassador, lay there, on Good Friday, at night, and that thousands were present.—*London Investigator*.

DELIGHTFUL AERIAL EXCURSION IN A BALLOON.—Those who participated in the balloon excursion with Mr. Godard, on Thursday, returned to this city yesterday, filled with admiration, and delighted with their trip. The balloon left the enclosure at Chestnut and Twenty-first streets, at 4½ o'clock, taking up Mr. Godard and lady, and P. Tourtelot, T. Hewlings, broker in Third-street, and Mr. Butcher, of the firm of Osman, Reed & Co. After ascending to an elevation of 13,000 feet, the balloon was wafted in a north westerly direction, and at last reached the vicinity of Chester a little after 5 o'clock. Some of the party feeling hungry, Mr. Godard let out a portion of gas, and descended to a farm-house, where their creature comforts were attended to. While here they were met by Mr. Felton, President of the Philadelphia, Wilmington and Baltimore Railroad Company, who invited the party to his house. A number of persons seized a rope, and pulled the balloon to the house, where it remained fastened until the visitors had been hospitably entertained by Mr. Felton. The losing of gas by the descent, and its condensation by the night air, induced Messrs. Hewling and Butcher to remain at Mr. Felton's, while the remaining party got into the basket and ascended again, at a few minutes before eight o'clock. In a half hour Wilmington was reached, and Mr. Godard descended sufficiently low to converse with a number of citizens of that place. He again ascended, and came down along the road, and shook hands with several astonished individuals. At about 10 o'clock Mr. Godard made his descent in safety and with ease, about four miles from North East, Cecil county, Md., having made a distance of over sixty miles, and stopped two and a half hours on the road for refreshments. They were met at the place of landing by several countrymen, who assisted in packing up the balloon, and afterward conveyed the party in a cart to North East, where they remained all night. The passengers on this novel excursion, say the sight from their lofty position was the most magnificent that can be imagined; this was particularly so to those who were up just as the moon began to rise and tip hill and valley with her silvery beams. One of the peculiarities of this night ride was the remarkable echo at the height of some 10,000 feet. Mr. Godard sang a song, and each verse was as distinctly sung by the echo, as sweet and melodious as the voice which uttered the words. The party at this altitude could also hear the barking of dogs, and even the cackling of the chickens and their maternal progenitors. Mr. Godard, it is said, will make his third ascension on Thursday next from Parkinson's Garden, Chestnut-street.—*Philadelphia Ledger*.

SUPPOSED ANTIQUITIES OF AMERICA.—The *National Intelligencer* contains a letter from Moundsville, Virginia, on the subject of the stone tablet found there some years since, with an alphabetic inscription, for which the claim of aboriginal antiquity was set up. The writer of the letter considers the discovery of this stone one of the most interesting and remarkable events connected with modern research. "Mr. Schoolcraft, Mr. Hodgson, and other writers of distinction, have expressed their views on the subject. Another class of writers have also expressed their views." Allusion is here made to Mr. E. G. Squier, Mr. G. R. Gliddon, and others. The former of these gentlemen calls the stone a fraud, and the latter a forgery. But Professor Rafen of the Royal Society of Northern Antiquaries, and M. Jorndal, a distinguished survivor of Napoleon's expedition to Egypt, have written elaborate opinions as to the character of the inscription—the former claiming to identify a great resemblance to the Coptic, while the latter is almost positive that the inscription is of Lybian origin. The writer of the letter in question says: "On this point it is not my intention to express an opinion, but a careful study of each letter separately, and the inscription as a whole, would almost justify the conviction that it is Phœnician." And he goes on to say: "Every point in the controversy has been carefully and fully met and answered. Many of the most prominent and respectable citizens of north-western Virginia have expressed their views over their proper signatures, all of which will be duly laid before the public. One of the charges of Mr. Squier is that 'There is no evidence of the existence of the stone until a year or upward after the date of its alleged discovery.' In answer to this, more than twenty gentlemen, embracing the bench, the bar, the clergy, and members of the medical profession, have come forward and declared that the tablet, with its trilinear inscription, was submitted to their examination immediately after the discovery. Several gentlemen state that they saw it on the very day and hour it was taken from the mound. There is but one opinion here among all classes as to its genuineness. To raise a question as to its claims to be considered a reliable relic from the mound, is to raise a smile of derision and ill concealed contempt upon the countenance of the person interrogated. That the inscription is genuine, there can be no more doubt than that the mound is an artificial structure." Other discoveries have been made in mounds, and the writer complains of the projected desecration of them to get sand for building.—*Tribune*.

CHINESE POTATO.—This vegetable, so much discussed, and which was announced to the world by the French Institute at Paris under the name of *Dioscorea batatas*, is on exhibition from various contributors, at the Fair of the American Institute at the Crystal Palace. The roots are long and of a pale russet color; the flesh being the purest white. They are very large, and weigh from 17 to 28 ounces; the growth of a single season. As a number of persons have been cultivating this plant during the past summer, we shall soon be able to decide whether it is as valuable as has been represented. A large cultivator writes to us that "this root is destined to revolutionize the alimentary basis of our country." William R. Prince, of Flushing, N. Y., has 35,000 plants of this esculent under cultivation, and entertains very sanguine views respecting its prospective importance in the United States. He asserts: 1. That the *Dioscorea batatas* of Decaisne is perfectly hardy during our severest winters; 2. That it is more nutritious than any other esculent we cultivate; 3. That its culture is so easy and simple, and its product so great that it can be afforded incomparably cheaper than any other nutritious vegetable, it having produced in France at the rate of above 800 bushels per acre; 4. That the combination of every useful property renders it the greatest vegetable boon ever granted by God to man, and that its introduction to our country is even more important than that of cotton, and that in twenty years our national statistics will report the value of the annual crop as greater than the cotton crop.

Such reliance is placed upon this root in the Chinese empire, that according to Mr. Prince, one half of the population would perish from famine if suddenly deprived of it. According to the same authority, it will supersede every other potato and in a measure be substituted for Indian corn and wheat. It is said to make good bread, and the roots propagate easily and rapidly. The "Revue Horticole," published under the direction of the French Institute, devotes twenty pages to this subject, concluding as follows:—"This esculent has now been tested in every Department of France, even to its more northern limits—the shores of the Rhine, and it is to be deemed henceforth incorporated into the agriculture of France."

MORMONS IN DENMARK.—Mormonism is making such progress in Denmark as to cause the religious and reflecting part of the inhabitants to look with dread to the future, as it may exercise a most baneful influence on the peasantry and lower classes, who are exclusively to be found among the converts. Several petitions have been sent in to the government from different parts of the kingdom, praying that a stop may be put to the nuisance, and that the Mormons be prohibited from exercising in future their religious ceremonies with so much demonstrative ostentation as they are now allowed to do. Jutland is the part where the great hotbed of Mormon proselytism is to be found; and, as they eventually make up caravans or parties of four or five hundred together, to emigrate to America, in order to settle on the banks of the Great Salt Lake, it will have the effect of ultimately depopulating the province to a great degree, and depriving its agriculture of many industrious hands. It is especially to this point that the petition to the King, just sent in from the town of Balborg, and signed by upwards of 200 of the principal inhabitants, lays so much stress, and calls the attention of the government.

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

SPIRIT AND CLAIRVOYANT MEDIUMS IN NEW YORK.

Mrs. E. J. French, 780 Broadway, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-medicated Baths given by Mrs. French.

Mrs. Harriet Porter, Clairvoyant Physician and Spirit-Medium, 109 West Twenty-fourth-street, between Sixth and Seventh Avenues. Hours from 10 to 12 A. M. and from 2 to 5 P. M., Wednesdays and Sundays excepted.

Mrs. J. E. Kellogg, Spirit Medium, Rooms, No. 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day, (except Sundays) from 9 A. M. to 12½ P. M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P. M.

Mrs. Lorin L. Platt, of New Brunswick, N. J., Spiritual and Clairvoyant Medium, employs her powers chiefly in the examination and treatment of disease.

Mrs. Bradley, Healing Medium, 109 Green-street. Mondays, Wednesdays and Fridays, from 10 A. M. until 4 P. M.

Miss Katy Fox, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Mrs. M. B. Gourlay, the Medium through whom Dr. Hare made most of his experiments, No. 77 Lexington Avenue, near Twenty-sixth street.

Miss Seabring can be seen daily at 115½ Grand street. Hours, from 10 to 12 A. M. and 2 to 5 and 8 to 10 P. M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

Mrs. Beck, 883 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. Conklin, Test Medium, Rooms 477 Broadway. Hours, daily, from 9 A. M. to 12 o'clock, and from 2 to 4 P. M.

A. B. Smith, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

CONNECTICUT.

Mrs. J. R. Mettler, Clairvoyant and Spirit Medium, devotes her time chiefly to the examination and treatment of the sick. Mrs. M. also gives Psychometrical delineations of character. Residence, No. 9 Winthrop-street, Hartford.

Mrs. R. M. Henderson is a Trance-Speaking Medium of whose abilities we hear very favorable reports. We once had the pleasure of listening to her in Hartford, and can truly say that her discourse on that occasion was, intrinsically and as an illustration of mediumship, above the average standard. Mrs. Henderson may be addressed at Newtown, Conn.

Mrs. Caroline E. Dorman, Clairvoyant, residence 122 Grand-street, New Haven. Medical examinations and prescriptions for the sick will be attended to.

Mrs. H. T. Huntley is a Trance-Speaking Medium, who has been employed in this capacity for two years. Address at Providence, R. I.

BOSTON.

Mrs. W. R. Hayden, Test Medium, by Rapping, Writing, and other modes of manifestation. Residence, No. 5 Hayward-place.

Miss Frank Burbank, Trance, Speaking and Personating Medium, may be found at No. 98 Hudson Street.

G. A. Redman, Test Medium by the various modes, Rapping, Writing and Tipping, has his rooms at No. 45 Carver-street.

Mrs. B. K. Little, (formerly Miss Ellis,) Rapping, Writing and Trance Medium, has opened rooms at No. 46 Elliot-street.

Miss A. W. Snow, No. 104 Tyler-street, Writing and Trance Medium, proposes to answer sealed letters, and describe persons that have left the form.

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Mrs. E. W. Sidney, Medical-Clairvoyant and Spirit Medium, Rooms Fitchburg, Mass. Terms for an examination and prescription, \$1.

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TERMS.—Examination of persons present, \$2; including prescription, \$3; if by letter, \$3 and \$5. No letter will be answered unless it contains money or P. O. stamp.

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The morbid conditions of the Human organism delineated and prescribed for with unparalleled success.

TERMS.—For examination and prescription \$5, when the patient is present; if absent \$10. All subsequent examinations \$2. Terms strictly in advance. In order to insure prompt attention some of the leading symptoms must be given when sending a lock of hair.

Hours from 10 to 1 and from 2 to 4, except Saturdays and Sundays.

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UNMISTAKABLE TESTS of Spiritual presence, identity and communion, together with diagnoses of disease and treatment are given. Hours, from 10 A. M. to 2 P. M., and from 4 to 10 P. M. Residence, No. 77 Lexington Avenue, above Twenty-sixth street.

MR. AND MRS. U. CLARK'S REMOVAL.

Mr. and Mrs. CLARK have just removed from Williamsburgh to Auburn, N. Y., where they will labor part of the time, and make Central and Western New York their principal field of labor. They will answer calls together, or Mr. Clark will be in readiness to officiate at marriages and funerals, or as Lecturer, Psychometer and Healing Medium. After the 25th they will also be prepared to receive a few visitors who may desire to test the spiritual cure.

MRS. M. J. HADEN, M. D.

No. 87 Lafayette Place, New York. Office hours, 10 A. M. to 1 P. M., exclusively for ladies, and from 2 to 5 P. M. for gentlemen, Wednesdays excepted. All other hours by appointment. Persons applying by letter must state the name, sex, and age of the patient, together with the leading features of the case. Examinations made in the interior, not the clairvoyant state. Terms:—For first examination and prescription, \$5, if the patient is present; \$10 if absent; all subsequent examinations \$10.

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Clairvoyant and Healing Physician, Office 176 Grand-street. Wonderful cures by her clairvoyant powers. Terms: Examination, including prescription, \$1. Satisfactory examinations given, remember, or no pay taken. 209 DR. HAYES, Electrician.

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AN accurate and reliable diagnosis with prescription will be guaranteed on application, personally or by letter, to T. G. CHASE, M. D., 356 North 12th-street, Philadelphia, Pa. TERMS: When the patient is present, \$3; if with written diagnosis and medicine, \$5; when by lock of hair from a distance, \$6—in all cases, except of pecuniary inability. Then a difference will be made.

MRS. JULIA A. JOHNSON, M. D.,

Late of the city of Philadelphia, formerly of Bangor in the state of Maine, and well known in the British provinces, may be consulted at her residence, No. 48 Walker street, half a block from Broadway, in all diseases of the human system. Clairvoyant examination made.

N. B. she is one of the most powerful rapping mediums in the country.

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TO THE DISEASED.

MR. AND MRS. C. POLLARD Clairvoyant and Magnetic Physicians, No. 18 Post-office Building, (north side) Hartford, Conn., devote themselves to the relief of the sick and afflicted, consumption not excepted. Address Dr. C. Pollard, Hartford, Conn.

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MRS. CAROLINE E. DORMAN has removed to New Haven, where she will make medical examinations and prescriptions for the sick, at her residence, 122 Grand-street, New Haven. Terms: First examination, \$3; each subsequent one, \$2.

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TERMS.—For Medical Examination and Prescription, \$3.00
For Psychometrical Delineation of Character, including conjugal adaptation, 2.00
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TIFFANY'S MONTHLY.

The Subscriber's Monthly is devoted to the investigation of the Philosophy of Mind in its being, action and manifestation in every plane of development, including the Philosophy of Spiritual Manifestations.

He will demonstrate the principles by which all the phenomena connected with Spiritualism can be understood, and by which all the apparent antagonisms may be harmonized.

He will trace the DIVINE METHOD in all things natural and spiritual, showing the true relation of the FINITE to the INFINITE; and will investigate the laws of Divine manifestation in the light of axiomatic truths.

He will demonstrate the existence of a religious nature in man, point out its needs and the Divine method of supplying them.

He will give the Philosophy of Christianity in its adaptedness to the redemption and salvation of man.

He will teach the method of truly translating the ACTUAL and REAL into the PERCEPTIVE and IDEAL, by means of which the mind is truly unfolded in LOVE and WISDOM, thereby begetting in man true action in respect to himself, his neighbor and his God.

To be published at the office of the SPIRITUAL TELEGRAPH, New York. Each Number contains ninety-six octavo pages, Small Pica type. This work commenced on the 1st of March, 1856. It is issued monthly, at \$3 per annum, in advance. Subscriptions and remittances received by PARTRIDGE AND BRITTAN, Telegraph Office, 342 Broadway, New York.

STATE OF NEW YORK, SECRETARY'S OFFICE, ALBANY, August 12, 1856.

TO THE SHERIFF OF THE CITY AND COUNTY OF NEW YORK:

Sir: Notice is hereby given that at the General Election to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor in the place of Myron H. Clark.
A Lieutenant Governor in the place of Henry J. Raymond.
A Canal Commissioner in the place of Cornelius Gardiner.
An Inspector of State Prisons in the place of Thomas Kirkpatrick.
A Clerk of the Court of Appeals in the place of Benjamin F. Harwood, deceased.
All whose terms of office will expire on the last day of December next.
Thirty-five Electors of President and Vice President of the United States.
A Representative in the Thirty-fifth Congress of the United States for the Third Congressional District, composed of the First, Second, Third, Fifth and Eighth Wards in the City and County of New York.

Also, a Representative in the said Congress for the Fourth Congressional District, composed of the Fourth, Sixth, Tenth and Fourteenth Wards of the said City and County.

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the Seventh and Thirteenth Wards of the said City and County, and the Thirteenth, Fourteenth, Fifteenth and Sixteenth Wards in the City of Brooklyn, in the County of Kings.

Also, a Representative in the said Congress for the Sixth Congressional District, composed of the Eleventh, Fifteenth and Seventeenth Wards of the City of New York.

Also, a Representative in the said Congress for the Seventh Congressional District, composed of the Ninth, Sixteenth and Twentieth Wards of the City of New York.

Also, a Representative in the said Congress for the Eighth Congressional District, composed of the Twelfth, Eighteenth, Nineteenth, Twentieth, Twenty-first and Twenty-second Wards of the City of New York.

City and County officers also to be elected;
A Mayor in the place of Fernando Wood;
A City Judge in the place of Elsha S. Capron;
Two Governors of the Alms House in place of Isaac Bell, Jr., and Simeon Draper;
Also, Sixteen Members of Assembly for said City and County;

All whose terms of office will expire on the last day of December next.

Yours respectfully, N. P. STANTON, Jr., Deputy Secretary of State.

SHERIFF'S OFFICE, New York, August 20, 1856.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the statute in such case made and provided.

JAMES C. WILLET, Sheriff of the City and County of New York.

All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. I, chap. 6, title 2, article 3, part 1, page 140.

WATER CURE AND INFIRMARY.

FOR THE RECEPTION AND CURE OF INVALID FEMALES.

No Males received. Displacements treated with remarkable success. Such patients, whether bed-ridden or not, will find our course of treatment a cure, when medication has entirely failed. Our method must and will supersede all others, in the treatment of this class of patients. Terms \$7 and \$10 per week. Address W. SHEPARD, M. D., Columbus, O.

CHLORIDE DE CALCIUM;

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